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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., December 4, 1930

NEW SERIES
VOLUME XXXII. No. 49

STARTING SOMETHING

If there are 240,000 Baptists in Mississippi and each would contribute five cents per Sunday to the cooperative program for the year 1931 (think of it, only the price of one package of chewing gum, or one Coca-Cola, or two all-day suckers, or one-third of the cost of a can of smoking tobacco, and less than the price of many other trifles) the amount would total the splendid sum of \$624,000.00 or \$12,000.00 per Sunday. When we remember that our Mississippi Baptists only gave \$207,000.00 to the cooperative program during the past Convention year and with designations added the amount is only approximately \$275,000.00. It means that the average Mississippi Baptist for the past twelve months has only given at the rate of two and two-fifths cents a Sunday, or a little better than one postage stamp. While there are few who are rich among us, still we are vastly more able than we have shown ourselves. In fact, our record makes a sorry reputation for our love of all the causes of Christ's work outside our local churches.

Had we given an average of five cents per Sunday to the cooperative program during the past year the amount accruing to the needs of our schools and colleges under our present ratio of distribution would have been \$181,000.00. Such an amount would have entirely wiped out the indebtedness of our Education Commission and the accruing indebtedness of all our schools. Such an amount would have enabled our state mission work to have fostered a challenging program and give to our Orphanage and Hospital amply adequate funds to have done vastly more than they have and to Southwide objects there would have been more than enough money to have vitally helped their needs.

Have we not forgotten the significance of the old couplet in the matter of Baptists' support to the cooperative work which runs:

"Little drops of water,
Little grains of sand,
Make a mighty ocean,
And the pleasant land."

There is scarcely a church in Mississippi but whose membership could average, easily, without real sacrifice, five cents per member per Sunday for the cooperative program. The few members in each church who couldn't give that amount would be more than offset by the number of members who could give more than that amount to bring the average up to that sum for each church.

The trouble seems to me to be that we are absolutely failing to secure the number of contributors that we ought to have. It is apparent that our failure to worthily take care of our Kingdom Causes is due not to our inability to give the amount we ought to give, but solely to our failure to secure the number of gifts we should. Our shame lies in the fact that we have

not done a small fraction of that which Christ has a right to expect of us.

Our Convention in Water Valley was almost pre-empted to the discussion of high finance and scarcely a syllable was uttered in an attempt to seek a cure for that which is our real sickness.

Next week we shall pursue this further.

—Norman W. Cox, Meridian.

—BR—

Alabama Baptists at their recent Convention voted to close the hospital in Selma by March 1.

Dr. Otto Whittington was elected President of the Arkansas Baptist Convention. J. F. Tull was elected one of the Vice-Presidents.

Rev. E. P. Alldredge says that Southern Baptists have baptized 2,029,247 people in the past ten years, making a net gain of 810,142.

Dr. T. D. Brown of Little Rock, Secretary of Missions for Arkansas Baptists, will supply the pulpit of St. Charles Ave. Baptist Church in New Orleans Sunday.

Silver Springs Church had a good Thanksgiving service. The pastor made a good talk and many members of the church took part in the public testimony to the goodness of God.

Seventeen were baptized at Brookhaven Sunday. Four were added to the church during the day. The church budget for next year provides that 40 per cent of the collections go to missions.

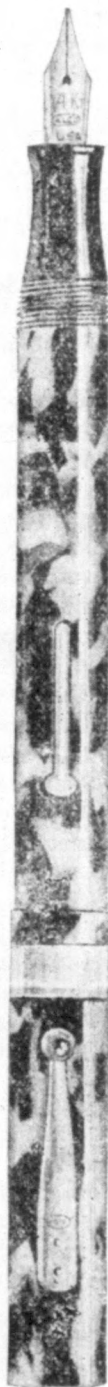
Two new Baptist papers started in Mississippi in the past month, The Baptist Clarion of Baldwin and the B. Y. P. Uper in Yalobusha County. Paul said "It is good to be zealously sought in a good matter at all times."

Rev. J. E. Claunch is now located at Collins. He has for several years done good service in churches in Arkansas. He is in thorough sympathy with the organized work of the Southern Baptist Convention and is ready for service in our churches.

Last week by mistake of the printer the name of Mr. W. E. Holcomb of Tupelo did not appear as it should have done as a member of the Education Commission. Mr. W. M. Whittington of Greenwood asked that he himself be not reappointed on the Commission and his request was granted.

Mr. I. B. Lawrence of Jackson passed away last week and his body was laid to rest in the family burial ground at Fannin. He was the father of our former State Mission Secretary, and a faithful member of Calvary Baptist Church. In his family connection have been a number of Baptist preachers. His daughter, Mrs. Slaughter, is a resident of Jackson. Her son is pastor in Richmond, Va., and her daughter married Dr. Claus, another prominent Baptist pastor. To all of the bereaved we offer our sincere sympathy.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

WORLD-WIDE MISSIONS

(B. C. Land)

Sermon preached at Clarke County Association and published by request of association.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" Acts 1:8).

In these last recorded words of our Saviour previous to His ascension to the right hand of the Father, He gives a geographical program which embraces the whole world. The geographical plan is the key to the analysis of the book of The Acts. Luke shows in his narrative that the Holy Spirit took this plan and put it into operation in the early church. The missionaries were to witness (1) "in Jerusalem"; (2) "in all Judea and Samaria"; and (3) "unto the uttermost part of the earth".

This plan of Jesus has never been revoked. It is as binding today as it was the day it was spoken. It should therefore be the program of the church today.

I. The Necessity of Missions

Missions is not a novelty. It is a necessity. Two out of every three human beings in this world do not know that Jesus Christ ever lived, to say nothing of knowing Him as a personal Saviour. They do not know that God has revealed His will to men in the Bible. If they are ever to know Him and trust Him they must come to know and trust Him through missions.

1—Missions is necessary to obedience. The missionary enterprise rests upon the peremptory command of the Lord Jesus Christ. Jesus did not merely express a wish concerning missions; He issued a sovereign command,—"go ye into all the world and preach the Gospel to every creature"; "Go ye therefore and make disciples of all the nations". Since missions is a plain, positive command of the Son of God, it follows that one can not be obedient and not be a missionary. One may be a Christian and not be a missionary; but it is utterly impossible to be an obedient Christian and not be a missionary.

2—Missions is necessary to discipleship. A disciple is a pupil in the school of Christ, a follower of Christ. The disciples were called Christians because they followed Christ. To be a disciple means to follow Christ whithersoever He leads. The law of discipleship is laid down by our Lord Himself in Luke 14:25. It is declared to be self-sacrifice; the abandonment of the dearest and the acceptance of the most painful. Whosoever does not do this can not be a disciple of Jesus.

Now Jesus Himself was a missionary. Indeed He was earth's greatest missionary. He never tired of referring to Himself as the Messenger of God to a lost and sin-ridden world. "As My Father hath sent me into the world; even so send I you" (John 20:21); "For the Son of man is come to seek and to save that which was lost" (Luke 19:10); "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17). In the language of Dr. Robert E. Speer, the great, internationally known missionary statesman: "If you want to follow Christ, you must follow Him to the ends of the earth, for that is where He is going". One may be a believer in the Lord Jesus Christ and not be a missionary but he can not be a disciple of Jesus Christ and not be a missionary. No "Hard-shell" can be a disciple.

3—Missions is necessary to the salvation of lost men. The heathen are not only temporarily unfortunate and morally depraved; they are spiritually lost and undone, without God, and without hope in the world. They are wicked, wilful sinners in the sight of God. Scripture describes them as "having their understanding darkened", "being alienated from the life of God"; "enemies of God"; "children of disobedience"; "children of wrath"; "dead in trespasses and sins". Scripture also describes God's method of dealing with them. "The wages of sin is death". "Sin when it is finished bringeth forth death". "The wicked shall

be turned into hell and all the nations that forget God". There is no Scripture or logic to sustain the foolish idea that in some mysterious way the heathen may be saved without the Gospel. Apart from the Gospel they are lost forever. The great, supreme task and privilege of the churches of Jesus Christ is to give the Gospel to the whole world. It is said that in the heathen world one hundred thousand souls are passing into eternity each day in Christless gloom and into eternal darkness. The only revealed plan of our blessed Lord for reaching the lost millions of earth is through missions.

4—Missions is necessary to the salvation of the churches of the Lord Jesus Christ. A church is not only an organization; but it is an organism. Jesus Christ is the life of the church. In Him it lives and moves and has its being. Apart from Him it cannot live. It is as dependent upon Christ for its life as the branch is upon the vine.

Christ's churches are missionary in their very nature; and hence anti-missions is the seed of death. The promise of the Master's perpetual and continual presence is conditioned upon their obedience to the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo I am with you all the way even unto the end of the world". The church which fails to obey this divine imperative cannot legitimately claim the promise of the continual presence of the Son of God.

Growth is the law of life. Every complete, living body must grow or suffer the terrible disaster of arrested growth. Stagnation is the law of death. Growth is imperative to life. When growth ceases death begins. The moment full maturity is reached that same moment the inevitable process of decay and death sets in. When the church ceases to grow it begins to die. There is no escape from the horn of this dilemma, —growth or death.

The ingrowing process is always the way of death. Every stock-raiser appreciates this fact. Fresh blood and new stock must be added constantly. It is even so with the churches of Christ. New families must be won; new converts must be made and baptized, or the churches will die.

The contrast between the Dead Sea and the beautiful sea of Galilee illustrates the difference between a missionary church and a non-missionary church. The Dead Sea has no capacity to give out. Consequently its waters become stagnant. The sea of Galilee not only has a capacity to receive but it also has a capacity to overflow. This is the difference between life and death. Some one has said that the difference between a missionary church and a non-missionary church is the difference between a stream and a pool. The stream flows on toward, and into the sea, ever widening and enlarging as it goes; while the pool takes in the overflow and absorbs it upon itself, and so soon stagnates in the process.

II. The Challenge of Missions

The challenge of missions ought to sound long and loud in the ears of every redeemed soul. May the Father of mercies grant us, that having ears, we may hear the call of God to evangelize the nations of the world.

1—A glorious past, rich in the blessings of God challenges us. We shall note first of all the progress of missions in the Apostolic period; and secondly, in what is known as the period of Modern Missions.

We do well to note the extent of the propagation of the Gospel in that early period. The countries mentioned in Acts as represented by the assembled hosts at Jerusalem on the occasion of the first Pentecost after the ascension of Christ show us something of the extent of the propagation of the Gospel in that period. The territory mentioned here includes the entire area now known as the Near East, from Persia on the east, to the Mediterranean on the west, and Arabia and Egypt on the south, and Rome to the far west in Europe. The missionary jour-

neys of Paul covered Palestine, Syria, Asia Minor, Greece, Macedonia and the territory around the Adriatic sea.

It is said that the number of believers had reached the half million mark by the close of the Apostolic period.

Modern Missions began with William Carey. His missionary career constituted a new epoch in the history of missions. Eternity alone will tell how wonderfully God blessed the labors of Carey, of Morrison, of Henry Martyn, of the Judsons, of Robert Moffat, of David Livingstone and John Geddies. These and others just as noble, being dead yet speak. They call us to our noblest best for Christ and His glorious Kingdom.

2—A world wide-open door challenges us. Dead ripe mission fields everywhere "the sun doth his successive journeys run". "Behold I say unto you, lift up your eyes, and look on the fields for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal" (John 4:35-36). The door to practically every mission field of the world stands ajar today; so that nothing but the lethargy of the churches hinders the evangelization of the world.

3—The missionary urge which God has put in the heart of every redeemed person calls us to do our very best. Every Christian has a missionary urge. It may be overlaid with the debris of the world and the accretions of earth, but underneath these it is there and given a chance it will assert itself.

III. The Equipment of Missions

Our Lord committed to His disciples a gigantic task; but before He gave them the task He filled their hearts with the promise of the Holy Spirit. He showed them their armour of power before He pointed them to the battlefield.

The Holy Spirit is the equipment which Christ's churches need and must have before they can very successfully carry out His great command to evangelize the world. "But ye shall receive power after that the Holy Spirit is come upon you", He tells them.

We need to get on our knees and cry mightily unto God, confessing our sins, confessing our failures, confessing our weaknesses and inabilities to do His will without this imperative equipment, and tarry there until the power of heaven comes down and infills our waiting souls; and then go out to win a lost world to Christ.

NELLIE NEEDS HELP

W. W. Hamilton, Baptist Bible Institute

She is an orphan girl and has been reared in one of our Baptist institutions. She has a soulful voice and is attractive in person. Her eyes are as expressive as they are beautiful, and she is as modest as she is worthy.

The superintendent of the orphanage was so impressed with her character and conviction and gifts that he wrote to the Bible Institute and asked if we could give her the opportunity for which she was so eager. Letters were written to several good women asking if they would give this orphan girl a scholarship, but only one of these was able to help.

She and her Sunday School class promised a hundred dollars, and believing that others would help Nellie stay at the Bible Institute I wrote her to come. Already she has proved her worth and has won a big place in our hearts.

Nellie needs help in preparing herself for Christian service. Another hundred dollars will enable her to stay through the remainder of this session. What an opportunity this is for ministering to one of his little ones and for making a challenging spiritual investment!

The number of messengers at the Alabama Baptist Convention was 1,032, about three times as many as were enrolled in our Mississippi Convention.

"Pioneering For Jesus, the Story of Henrietta Hall Shuck", is a new mission study book issued by the Sunday School Board in Nashville. It is written by Dr. Thos. S. Dunaway, and will be used profitably by the women's and young people's organizations this winter.

Housetop and Inner Chamber

In 1923 when the Baptist World Alliance met in Stockholm the brethren reported 20,000 Baptists in Roumania. Now they number 38,000.

A Negro woman recently died in Irvington, N. Y., leaving a large fortune accumulated through the sale of a preparation to straighten the hair of colored people.

Sunday, Nov. 30, the new remodeled building of Bellevue Church in Memphis was dedicated to the worship and service of God. It will seat 2,500 people in the auditorium.

Pastor C. N. Travis resigns the care of the church at York, Ala., to accept a call to Jackson, La. He continues his work for the doctor's degree at the Baptist Bible Institute.

The Nov. 20 issue of the Canadian Baptist was a McMaster University number, honoring the school which recently moved into the new buildings at Hamilton, Ont. The school was named for Senator Wm. McMaster, who gave \$1,000,000 to found the University.

Northside Church in Jackson recently elected six new deacons, brethren C. V. McLain, H. T. Harriston, Charles Shalb, L. J. McBride, E. P. Clark and J. B. Hines. On last Wednesday night the editor preached to this congregation by request on the office of deacon.

Bay Springs: The church here liberated Bro. Wyat Hall to preach and he will enter Mississippi College soon after Christmas. He is a fine young man and comes of a good family, a grandson of preacher Rainer, who was a leader in this section years ago. The people also came to the church last Sunday afternoon from two to four o'clock and subscribed to the budget for 1931 and about 65 or 70 per cent was subscribed during the day. When the gleanings are done we will have reached our goal. There is a right way to do it. Things are looking hopeful. Good congregations and splendid services Sunday. Come to see us. Good wishes from—W. O. Carter.

The minutes of Jasper County Association contain the usual directory of officers and committees, and the historical table. There are 19 churches in the association supplied by 12 pastors. There is a total of 2,054 members. There were 96 baptisms. Three churches report no baptisms. The largest number baptized was in Eden Church, 28. Every church observed the Lord's supper during the year. Four churches do not have Sunday Schools. Only five churches have B. Y. P. U.'s and five have W. M. U.'s. The contributions for all local purposes were \$7,859.36, Bay Springs being the largest contributor. The total given to missions through the cooperative program was \$1,585.07, though most of the churches gave to objects in the program. This totaled \$2,271.11.

Singer Stanley Armstrong and wife have been in a number of meetings recently throughout the country which were quite fruitful and spiritual. At First Church of Boone, N. C., resulting in one hundred and twelve additions. Pluto Hicks, pastor, and Marshal Mott, Jr., the preacher. First Church of Rosemary, N. C., resulting in forty-six additions, Jones Kirk, pastor. Allapattuh Baptist Church of Miami, Fla., Edmund Rice, pastor, resulting in fifty-five additions. First Church of Alexandria, Ind., resulting in one hundred thirty additions. The Armstrongs are now at First Church of Frankfort, Indiana. The pastor, Rev. A. B. Crossman, was converted in a meeting the Armstrongs held several years ago at First Church of Needham, Mass., and graduated from Seminary at Louisville last May. Mrs. Paul Cooper of Charleston, Miss., and Louisville Seminary, is playing the piano for the meeting. The Armstrongs' permanent address, Bellevue Baptist Church, Memphis.

Prof. Einstein of relativity fame is just arriving in America for a visit, accompanied by his wife.

We are publishing this week two pages of matter from the Sunday School Board in Nashville and the Baptist Book Store of Jackson, to which we wish to call especial attention. These two Baptist institutions are rendering a great service to the denomination in producing and distributing the right kind of literature. Today our people need as never before to be cautious of what they read, for faith coming by hearing, and our ideals of life are determined by what we get from the press. The work that is done by the Sunday School Board and the literature distributed through its associated book stores is prepared under the most careful supervision and subjected to close scrutiny. Our people are protected against what is hurtful and provided with what is helpful. There is no safer or more satisfactory way to buy books than those recommended by the Sunday School Board and sold through the Baptist Book Store. You cannot find more reliable people to deal with than those in the Baptist Book Store in Jackson. They are careful to fill orders correctly. Mr. W. G. Mize, the manager, knows his business and will take pleasure in doing all possible to satisfy you.

On January first we will issue a special, illustrated edition of The Baptist Record in appreciation of the coming to Jackson Jan. 13-16 of the Southwide Sunday School Conference, which is held every other year at some suitable point in the South. With the exception of one meeting of the Southern Baptist Convention many years ago this is the only Southwide Baptist meeting ever to be held in Mississippi. Because we have had no great cities in Mississippi it has not seemed possible heretofore. Only recently has this become possible in Jackson. But now that we have a great auditorium seating 4,000 people and a number of new hotels, some of them in the million dollar class, it is possible for us to invite and entertain such a throng of people. It will beyond doubt be the largest religious assembly ever held in Mississippi. And Mississippians rejoice in welcoming this throng to our midst. Jackson is proud to have them. We are giving this week just a little peep into the program, which we hope to publish in full later on. It will be well for our people in Mississippi to make their arrangements early to avoid confusion. Of course everybody pays his own expenses. The crowd will be here, so prepare early.

Many years ago I went to the Baptist Union meetings in Bristol, England, and the first meeting was held in Colston Hall, which was crowded. Dr. Jowett was the preacher that night. I shall never forget his message. His text was, "Did ye receive the Holy Ghost when ye believed?" And he made many feel that they had been living and working in a pre-pentecostal experience. The effect of that message upon my own heart was great. I wanted to be alone with God so that henceforth my ministry might have a larger measure of Holy Ghost power. Oh! we want unction, we want Holy Fire; Yes, Holy Fire; not false fire, but the pure Fire of the Holy Spirit of God. It is not noise we want, but God! We need all of the Holy Spirit that we can have. We rejoice to know that He dwells in us all as the children of God. But we are bidden to be filled; and the fullness makes a tremendous difference. Or perhaps, to put it another way, we want to give the Holy Spirit all that He asks of us, that every power we possess may respond completely to His word and will. It is He who convicts us of sin, who reveals the Saviour to tearful souls, who comforts the sad, and gives victory to tempted ones. Nothing vital or eternal can be done without Him. Thus we are anxious to secure a Holy Spirit ministry.—T. I. Stockley.

It is only three weeks till Christmas when you read this. Don't waste your money giving Christmas presents which are useless or bring only momentary satisfaction. You can send a friend The Baptist Record for a year for \$2.00 and it will bring him satisfaction and edification for twelve months and a blessing for a life time. Send us the order today and we will start the paper and send a card to your friend telling him the Record is a Christmas present from you.

Every now and then we see or hear something like the following said with great gusto and blare of trumpet: "Let it be remembered that the church of tomorrow is not going to be run by us, but by our children". There never was a time since the first century when that could not have been said just as truly. But it is said today as if it were a brand new thing and a new born idea. Listen to this again from a seminary president in New York state: "The church must face the fact that it is living in a changing world". And so it has been all the time. And the same old gospel and the same old Bible have been making it change from century to century. Let it change, it sadly needs it. Give it a push by sending out more missionaries.

In selecting a Secretary of Labor for his Cabinet to succeed Mr. James J. Davis, Mr. Hoover acted not only independently but wisely. In saying this no judgment is passed or opinion expressed in reference to the fitness of individual men. But the principle of independence in appointments to office is upheld. Mr. Lewis, president of the American Federation of Labor, is disappointed, and doesn't fail to express his disappointment, that Mr. Hoover did not select a man from his organization to fill this place. The place has been filled heretofore by men belonging to Mr. Lewis' organization, and no complaint was made anywhere, so far as we recall. And probably no complaint would have been made if Mr. Hoover had followed this precedent. But the point is that it must not be thought that men for this office should have to be selected from the Federation of Labor, or that any outside organization should assume the right to select Cabinet officials for the President of the United States. Nobody can say that President Hoover was playing politics. Quite the contrary. He was upholding the principle of independence in the appointment of Cabinet officials.

SUNDAY SCHOOL ATTENDANCE NOV. 30, 1930

Jackson, First Church.....	671
Jackson, Calvary Church.....	831
Jackson, Griffith Memorial.....	509
Jackson, Davis Memorial.....	325
Jackson, Parkway Church.....	175
Jackson, Northside Church.....	65
Meridian, First Church.....	576
Offering \$49.91	
Clinton Church.....	239
Hattiesburg, Fifth Ave.	241
Offering \$120.59	
Brookhaven Church.....	507
B. Y. P. U. 197	
Silver Springs Church.....	49
Offering \$1.14	
Columbia, First Church.....	427
Offering \$13.82	

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Jackson, Miss. (Box No. 520.)

Editorials

OUR STATE SCHOOLS

The writer claims a personal interest in our state colleges. He is himself an alumnus of the State University, as is his wife. He had two brothers and two sisters to attend state colleges, and two children. These things are said to indicate that these words are spoken in a spirit of friendly interest, and to justify his right to speak in this matter.

Again these words are spoken in no spirit of political partisanship, but in the interest of education and for the welfare of the state. Every taxpayer in Mississippi is a stockholder in the state institutions and is under obligation to do what he can to bring them to the highest measure of efficiency and to prevent any possible injury.

Whatever the cause, and wherever the blame may lie it is a cause of great anxiety to Mississippians that our state colleges have been undergoing a period of disturbance that is nothing less than an upheaval. And there can be no difference of opinion among capable observers that this disturbance is political in origin.

It is a matter of regret and cause for anxiety for the very existence of our institutions that such a condition can obtain as threatens the essential value of our state schools. If a political situation or combination or prejudice can jeopardize the existence or value of the schools, then we are face to face with a situation that needs the attention of serious minds and cannot be changed too quickly.

The seriousness of this situation is seen in the attitude of all the standardizing agencies which are considering the demotion of our state schools because of inability in the teaching force and the selection of men for these posts because of political affiliation.

The action of the board of trustees taken last week at Starkville does not alter the situation in any material way. It bears the marks of being done under pressure. The meeting was called hurriedly to be held just preceding the meeting of the standardizing agencies, and to prevent action by these agencies which some anticipated and all feared.

The action taken was to pass a resolution declaring that the management of the schools should be more in the hands of the school presidents and less in the hands of the trustees. There are two reasons why this action is of little value. In the first place the action taken by the board of trustees under duress may be reversed at any meeting and at any time they choose or think expedient. This resolution could only be effective if taken by some body which controls the trustees, as by the legislature.

The other reason is that while the "hiring and firing" of a faculty may be nominally placed in the hands of the president or chancellor, yet this same officer is at the mercy of the trustees. If he does not "hire and fire" to suit the trustees he may be easily removed. It is well known that such a threat has in the past been held over the head of the president. What are Mississippians going to do about it?

If more of our people would attend the State Convention there would be less desire to discuss matters after they have been passed upon.

The Baptist and Reflector tells of the injury to Mrs. J. H. Anderson in an automobile accident near Hopkinsville, Ky. Her hip was broken and she was badly bruised. Mrs. Anderson was formerly known as Miss Janie Cree Bose.

Mr. Babson says that he expects to see a great religious revival sweep America during the next decade. He adds: "People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations."—Ex.

BLESSED ARE YE POOR

The Bible abounds in striking statements, in those which seem impossible. There are two reasons for this. One is to gain attention and provoke thoughtfulness. The other is that it is the purpose of God to reverse our ways of thinking which are in many cases wholly in error. The statement, Blessed are ye poor, is justified on both grounds.

Matthew reports Jesus as saying, "Blessed are the poor in spirit for theirs is the kingdom of heaven", while Luke reports him as saying "Blessed are ye poor". Of course he said both, and probably in the same discourse, the sermon on the mount. The sermon was doubtless much fuller than it is reported by either of them. Often one part of a sermon will impress one person, while another person will be impressed by another part. All the people put together would probably not recall everything that is said.

Jesus not only said, "Blessed are the poor in spirit", but he also said, "Blessed are ye poor". People are generally more familiar with the former than with the latter, probably because it is more easy to reconcile it with our own ideas and observation.

Did Jesus mean to say that poverty is a blessing? That is not exactly what he said, but it may be inferred from what he said. We say it may be. On the other hand it might be possible to say that Jesus was comforting them in their poverty, and telling them that they were happy or blessed or highly favored in spite of their poverty.

They were poor, to be sure. They had little of this world's goods to make them comfortable. They had a struggle for existence. Their life was one of grinding toil, having nothing of luxury and much of the hardships that make for bitterness and disappointment. Did Jesus mean to say to them, Very well, make the best of this for things will not always be like this. Deliverance will come; the earthly life will soon be over; heaven is just ahead. That would be solace indeed. That would enable people to bear the burden and the grind of poverty, knowing that eternal bliss is just ahead.

But the blessing is not reserved for the hereafter. When Jesus says "Yours is the kingdom of heaven", he is offering them joy and happiness here in the midst of their poverty, and in spite of their poverty. The joys of the kingdom of God which one has here and now may be sufficient to outweigh, and cause one to forget the sorrows that are attendant upon poverty. Happiness is not primarily and chiefly physical. It is in the mind and in the soul. A mind at peace with God can have more of genuine contentment than one surrounded with all the luxuries of life. Jesus said "A man's life consists not in what he has even when he has abundance". Observation will bear this out. The burdens of wealth, the cares of the world are heavier than those of poverty. The kingdom of God is love and joy and peace. If these are ours they are more than can be purchased with gold.

But we do not believe that Jesus meant simply to say that Christians can be happy in spite of poverty. We believe that he meant to teach that poverty tends to develop the finest qualities of the soul and so to bring the finest sense of joy. It is true that joy is conditioned more by what is within us than by what is around us. And it is the finer spiritual qualities which come by the discipline of poverty. This is hard to be believed by a world that worships wealth and material comfort. But it is the teaching of God's word and may be proven by observation of people.

The spoiled children of fortune are not happy. If there are rich people who are happy, it is those who are seeking to do good with their wealth; and not those who are striving to hold it for their own pleasure.

Whatever brings us into touch with God and into daily fellowship with him will give us the most real and abiding joy. Does not poverty do this? Are we not made to feel our utter dependence on him? Do we not cast all our care upon him and find that he careth for us? Does

not the hand that feeds us come close to our lips? And do we not feel the peace of his sustaining grace and strength? Do not all the benefits of the kingdom of God become ours through the means of our sense of dependence and through faith in him who supplies our needs?

GO AND LEARN WHAT THIS MEANETH

Yes that would save us from any a blunder; from all of them. There was apparently something of impatience in these words of Jesus to the people who criticized him for eating with publicans. He referred them to their Bibles. The Bible always has been and always will be the only true standard for deciding what is right and what is wrong. Because it is the word of God it is authoritative and final. The conduct that is according to it is above criticism, and whatever falls short of it is still in need of correcting.

But these people to whom he was speaking did themselves lay great store by the Bible. They thought they were the only true and genuine fundamentalists. It was an entirely new idea to suggest that they were not familiar with its pages, or true to its precepts. But alas and alack they were altogether mistaken. One may be able to repeat it word for word and know nothing of its real meaning and be a stranger to its spirit. So were these people to whom Jesus spoke.

Their religion consisted chiefly in ostracizing from social position and religious effort those whose conduct was not up to standard. A rigid set of rules was enforced in the synagogue, on the streets, and in all social contacts. They barred the door of the synagogue against the coming of publicans or the approach of social outcasts. Jesus went out after these neglected and despised people. And here he accepts an invitation to one of their homes and sits down at the table with a group of them. This was an unheard of procedure. He had violated caste. He would hardly be fit himself to come into the synagogue. And his religious contemporaries who were punctilious and regular in offering the prescribed sacrifices would have considered themselves shut out from any such possibility by deilement of this sort.

But Jesus quotes approvingly the words of Amos: "I desire mercy and not sacrifice". Let the sacrifices go. Here are people to be saved. Let your social prejudices go hang; here are people who are sick and need a physician. Go and get your Bible and soak yourselves in it until you have caught something of its spirit. Stay with it till you have absorbed something of its meaning; the value of a soul; the insignificance of ceremonial; the sinfulness of prejudice; the littleness of stickling for rules of social and religious precedence.

Well some of us have a long way yet to travel before we catch up with Jesus and the Bible.

DISCREDITING THE MINISTRY (By a Preacher)

Yesterday the writer was in conversation with a member of a church where the pastor recently resigned. In reply to a question as to whether the church has called a pastor the member replied in effect:

"No, we have not called yet. We have had had several applications. A large number of letters, recommending different preachers, have been received by the pulpit committee. We have already had several to come and preach trial sermons. I have suggested that during the rest of the year we invite others who have been recommended to preach a trial sermon. The pulpit committee has agreed to do that. So we will not call a pastor before the first of the year."

Needless to say that the Holy Spirit has no part in such a procedure. Perhaps nothing is more responsible for the unrest among preachers and churches than this utterly foolish thing of "applying for pastorates", and preaching "trial sermons". This trial sermon business is unfair.

It is unfair to the preacher, because of the fact that he is "on trial" renders him self-conscious

and, therefore, he cannot possibly do his best. Every preacher of any experience knows that he must first become acquainted with his congregation before he can preach his best.

It is unfair to the church, because seldom will any two people have the same opinion about a "trial sermon". Therefore this "trial sermon" method of selecting a pastor has in it possibilities of hurtful divisions in the church itself. Furthermore it is possible for a preacher to make his "trial sermon" mere window dressing, and thus disappoint the church if perchance he should be elected to become pastor.

It is unfair to the Holy Spirit, because it practically ignores His leadership. Surely God has a preacher for every church which His hand has planted, and a place for every preacher whom He has called. May He have His way with His preachers and His churches.

Surely it is time for Baptist churches and Baptist preachers to quit discrediting the Baptist ministry by this foolish method of "application for pastorates", and the equally foolish thing of the "trial sermon". Let us quit it.

One church where the pastor resigned not long ago let it be known that no preacher would be considered for pastor who made application either directly or indirectly—perhaps a wise course to pursue.

A Kentucky church a few years ago was inviting a number of the Seminary students to visit the church and preach a "trial sermon." A Mississippian replied to the invitation in these words, "I do not propose to go on trial before any church like a Kentucky colt trotted out before a bunch of jockeys."

Rather a crude thing to say, but timely.

—BR—

"A CRY ON THE MOUNTAIN"

A Day in Victoria, Espirito Santo

—O—

(Ernest O. Sellers)

A twenty-four hour ride north from Rio de Janeiro, Brazil on a railroad built by exceptional engineering skill, winding over mountains and streams of Alpine beauty, brings the traveler to the city of Victoria, capitol, chief seaport and largest city of the state of Espirito Santo, (Holy Spirit) a state roughly about the size of New Jersey. The city is located on an island, which is less than two miles wide and perhaps two or three miles long. In the center of this island is a high hill or small mountain, nearly 1000 feet high. The city is at the base and one side of this mountain, next to the deep waters of an estuary leading out to the Atlantic and connected with the main land by a modern steel bridge. It is a strictly modern city in all of its conveniences, streets paved and fine government and private buildings.

Victoria now has about 50,000 population and has been the home and headquarters of the work of Brother and Mrs. L. M. Reno for over a quarter of a century. When they first arrived it had no modern conveniences, there was no evangelical work and non-catholics of any sort were looked upon as being either dangerous or else demented.

If ever a man made bricks without straw, Brother Reno and his wife have accomplished that feat at Victoria. There is now a strong Baptist Church organization which owns a site (the building needs enlarging and improving) strategically located near the center of the city. Mrs. M. A. Jenkins of Mansfield, Louisiana, and her late lamented husband helped to erect the present structure.

It was my joy to visit Victoria along with Mrs. Jenkins and the returning delegates, who had been attending the Latin-American Baptist Congress in Rio last June.

Mr. and Mrs. Reno, graduates of Bucknell College, Pennsylvania, were refused for some reason by the Foreign Board of the Northern Baptist Convention. Hearing of the work in Brazil they applied to our Board in Richmond and were accepted. They were both in the United States on furlough when we reached Victoria. However, their daughter, Miss Margurita (also a graduate of Bucknell), Miss Edith West, whom Mr. Reno baptised as a young girl before he left for Brazil, and Miss Blanche Simpson, an alumnus of

the Fort Worth Womens Missionary Training School, took us in charge, entertained us at the "collegio," and in every way made our visit a joy and a delight.

I spoke in the church the night of my arrival. Miss Margurita, who both talks and thinks in Portuguese, did the interpreting for me. We attended a most interesting open-air gospel meeting, songs, lantern slides and the like, held in one of the poor residential sections on the edge of town. We visited the celebrated "Nossa Senoria de Penha" convent, a local shrine situated high upon a rocky promontory overlooking the Atlantic Ocean. In fact, we saw all it was possible for us to see.

After these twenty-five years of labor there are now in Espirito Santo, fifty-two churches and 80 out-preaching points, 3179 members of these churches and fifteen full time native pastors each of which preaches at several churches. One native pastor has eleven churches which he systematically visits; it takes six months for him to get around his entire circuit traveling as he does, chiefly on horse-back.

One afternoon I climbed to the top of the mountain back of the city. It is truly a magnificent sight, city harbor, railway, the distant ocean, shipping, air-mail planes, coffee plantations, primeval forest and jungle. There is a small cleared and cultivated parcel of ground at the top of the mountain and a cabin in which lives the man and his family who work the land. Near by was a small field that had grown up with weeds and brambles and in it a flock of goats were feeding. One little kid had lost its mother and both mother and kid were bleating piteously as they sought to become united. From where I stood I could see both though they could not see each other. To me that incident suggested a parable. All about us was food enough and to spare yet here was the cry of distress. The strayed kid was a type of the people in the land lost amid the rocks of modern civilization, crying out, in their need, groping in the wilderness. Beauty was all about us, wonderful material progress and no small spiritual victories, still the insistent cry of lost ones. Four hundred years of a certain type of so-called Christian civilization. Yet in the greed for gold and the getting of power there had been a failure to give that which is most needed "water and the bread" of eternal life which alone will satisfy human hearts and give peace to peoples and nations.

Brother and Sister Reno are confidently expecting some very greatly needed help from a share of this year's "Lottie Moon" offering.

The Baptist Bible Institute
New Orleans, Louisiana

—BR—

DEVOTIONAL

When David expressed it as his one desire and the one object of his endeavor to dwell in the house of God, he said that it was in order that he might do two things, to "Behold the beauty of the Lord", and to "Inquire in His temple".

This latter seems to have a twofold meaning. It embraces the inquisitive attitude of mind which needs to be satisfied with information, or knowledge, or truth; and it includes that searching for assistance which one needs in meeting life's duties and performing the daily tasks. Life is twofold; it is acquisitive, and it is the practical performance of commonplace duties. And religion is meant to supply our needs in both cases.

The soul finds its nourishment in truth. The mind feeds on knowledge. Truth is what we know or may know about God. All things are meant to teach us about God. Rightly studied they do teach us about God. The whole universe is the temple of God. And all the truth that the worlds bring to us is a divine ritual helping us properly to reverence and worship God. It is our privilege now to "inquire in His temple", to find out more and more about God.

The other aspect of this word "inquire" is that of seeking and finding divine assistance in our daily tasks. "The tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them and be their God". Our tasks become his tasks. Our work his avenue of approach to men.

BAPTIST BOND ISSUES

—O—

I notice the Baptist Convention at Water Valley authorized a bond issue against state colleges for over \$300,000.00. As a Baptist layman, I would like to ask, "Who will pay these bonds, if there was any arrangement or assessment made to pay the interest alone of \$20,000.00 and if any means were provided to care for the principal when due."

Unlimited bond issues are wrecking states, counties, drainage districts, cities and towns; also churches, schools, lodges and hotels, and unless stopped immediately will wreck the Baptist denomination of Mississippi and tear our state program to pieces.

Quite a number of Mississippi churches today cannot pay the interest on their bonds, much less the principal, on account of excessive bonded indebtedness. —H. J. Ray, Grenada, Miss.

Our Baptist Bonds

Having been permitted to read the communication of Brother Ray in this issue of the Record, I feel that as a member of the Baptist Educational Commission, which had, at three several meetings, fully considered the question of said bond issue and had reached the conclusion embodied in its report on the subject to the Baptist Convention at Water Valley, that I should explain some facts important for the Brotherhood at large to understand before accepting the sentiments expressed in Brother Ray's communication.

The recommendations of the Educational Commission on the subject were published in advance of the meeting of the State Convention and with full knowledge thereof, the Convention fully considered and discussed same and unanimously (so I am informed) approved the whole scheme and ordered the issuance and sale of \$325,000.00 of bonds. It should be borne in mind also that the said measure was not intended to do so, nor does it increase the indebtedness of the Denomination. On the contrary it merely provided that in the opinion of the Convention, it was the best available way to pay the debts which had already been incurred. It seems therefore to the writer that Brother Ray's communication is ill timed and can have no other effect than to confuse and dissatisfy some of our people who may not have understood fully the action of the Convention on the subject of the denomination's past due obligations.

This writer has no purpose or desire for controversy with Brother Ray but writes this simply to bring the matter more clearly and justly before the Brotherhood and in the hope that there may be no dissension or balking in the ranks of the Denomination at this crucial time in its financial affairs. Very respectfully, A. H. Longino.

—BR—

Pastor Millard Jenkins in fifteen years at Abilene, Texas, has welcomed 4,979 members into the church.

—BR—

Dr. Gorge W. Truett has been with Pastor P. W. James in a great meeting in Nashville, Tenn., Immanuel Church.

—BR—

Pastor H. W. Shirley, formerly of Mississippi, resigns at Elk City, Okla., to accept a call to McAllen, Texas.

—BR—

North Carolina Baptist recently changed their distribution of offerings to 55 for state objects and 45 to southwide objects.

—BR—

Dr. John Jeter Hurt preached the Convention sermon for Tennessee Baptists, text: "The Syrians have said The Lord is God of the hills, but he was not God of the valleys".

—BR—

Dr. J. E. Conant of the Moody Bible Institute in Chicago is just bringing to a close a meeting of twelve days in Calvary Baptist Church in Jackson. The congregations have been good and the interest in all the services very keen. Dr. Conant seeks to build the spiritual life. Much of his preaching has been about prayer. He is expository and didactic in his method and leaves an abiding blessing in the lives of those privileged to hear him.

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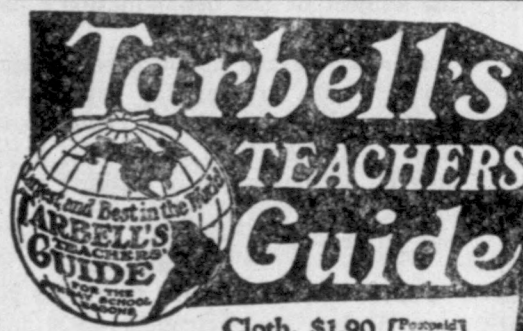
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PASSING OF MR. I. N. ELLIS

On Sunday morning, Nov. 30, the spirit of brother I. N. Ellis took its flight to be at home with God and the saved on the other shore. He was an outstanding citizen of Hazlehurst and one of the staunchest supporters of truth and righteousness in the state. He had been for more than a generation the friend of every good cause and of every good man. It was his joy to do good and to be helpful to others and the supporter of the Lord's work. No appeal made to him fell on deaf ears and no worthy cause failed to win his help.

He was a great business man, a great husband and father and a great Christian. His business ability was recognized in every circle in which he moved. His family gathered about him in esteem and affection. His church looked to him for leadership in all its plans of work. He and his wife, who was his sympathetic companion in every worthy enterprise, were happy in the midst of a large family who always loved to be near them. His children and grandchildren rise up to bless him.

He had the appearance of being a much younger man. He passed away at 81. His walk was erect; his mind clear and his interest in everything keen and wholesome. He was always the good friend of his pastor and the liberal supporter of his church. He rejoiced to see the completion of a beautiful church building in the last few years, and gave freely of his time in planning and his means in erecting it. He was the friend of missions, of all benevolence and of Christian Education.

The funeral service was at the church on Monday morning, conducted by his pastor, Dr. Geo. P. White, assisted by the other pastors in Hazlehurst and by the editor of the Record. The chief address was by Dr. B. D. Gray of Atlanta, his pastor forty years ago. Between them there was a brotherly fellowship and affection which was beautiful. Dr. Gray spoke with great tenderness and beautiful eloquence of the fine Christian character and service of brother Ellis. The large auditorium was filled with friends and the circle around the pulpit was a giant wreath of beautiful flowers. Friends came from far and near to pay their respects to him and show their sympathy with his family.

May our Father comfort their hearts and lead them by the example of the one whose loss they so deeply feel.

Dr. J. W. Mayfield of McComb assisted Pastor C. T. Johnson in a meeting at Carthage. There were good crowds throughout the meeting and 37 additions to the church.

Alabama Baptists have their school problems too. They adopted recommendations that Howard College receive no girls except from the county in which it is located, that the faculties of their colleges be composed of men and women who are New Testament Christians and active church members, that the courses of study be confined to liberal arts and not include professional or technical courses. It was also recommended that the colleges be the collecting agencies to meet indebtedness and deficits.

THE PASTOR UTILIZING HIS ASSISTANT

"But suppose he does not have an assistant", you say; "his church may be poor and neglectful and may load the pastor with the entire church burden."

But most of our pastors do have the assistant of which this article speaks—namely, the state Baptist paper. If the pastor has no such weekly visitor knocking at the doors of his members, then where will he find a more urgent duty confronting him than that of arranging for the coming of such a weekly visitor? A carefully selected committee will soon get the homes opened and will carry the list of subscribers up to the high notch.

But sometimes this high notch is reached and the paper comes to nearly all the homes and

Stewardship Department

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"Every member of every church contributing every week to every cause, in proportion to his ability."

Ascending Steps in Christian Giving

Many are eager to invest in earthly things, but do not seem to realize the importance of investing in religion; although our Saviour says: "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal."

Giving is a Grace Paul writing to the Church at Corinth says: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). Giving in the right spirit and with the right motive is just as much an act of worship as praise or prayer; all through the scriptures we find Giving constantly mentioned in connection with worship. In fact, it is said for every time prayer is mentioned once in the Bible, giving is mentioned four times. The angel said to Cornelius: "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). I have thought that our prayers do not ascend very high, when we are unwilling to accompany them with our gifts.

It has been said that sixteen of the thirty-eight parables of our Lord deal with money, and that in the four Gospels, one verse out of every six deals with money. We should remember also that liberality is required of preachers, in Paul's instruction to Timothy (1 Tim. 3:3).

The Starting Point—The Tithe

The First Step, or starting point in Christian Giving is the Tithe. Mal. 3:10 says: "Bring ye the whole tithe (R. V.: not a part of it, but all of it) into the store house, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open the windows that there shall not be room enough to receive it."

We should bear in mind that tithing was not originally a Jewish institution, but was practised hundreds of years before Moses, and by other nations beside the Jews: and seems to have been recognized as a law of God for all time.

Pliny tells us that the Arabian spice merchants would sell nothing until they had first paid the tithe to Sabis, their god of trade. Plutarch speaks of the custom among the Romans, who after a successful battle, would offer one-tenth of the spoils to Hercules, the god of war.

Abraham, who had just come out of the idolatry of Chaldea, it seems without further command, paid tithes to Melchizedek, "priest of the most high God." Melchizedek was the most perfect Old Testament type of Christ (Gen. 14, Ps. 110, and Heb. 5, 6, 7). If the Chaldeans, in those early ages, paid tithes, surely other nations also observed this custom. This was 500 years before the Jewish law. It must be remembered, also, that 300 years before Sinai, Jacob vowed to God that he would give the tithe faithfully and regularly; and it is interesting to note that thus early tithing is mentioned in connection with "Bethel," The House of God, which seems to foreshadow The House of Worship, and our gifts in connection therewith. Hence, since Abraham, Jacob,

then, after a while, the tide begins to recede and the paper ceases to be widely read. How can the tide be kept at high-water mark? May I modestly drop a few suggestions on the pastor's study table?

1. Keep informed as to the treatment of the paper in your homes. Inquire about it in your visits and learn to what extent the different members of the family are reading the paper.
2. Talk about the value and the proper use of the paper as you mingle with your members.
3. Make use in your sermons, when you can wisely do so, of illustrations, or other items, culled from the paper,—mentioning the paper from which you have drawn them.
4. Often in your pulpit, call attention to special articles in the paper which you are anxious

the Jews, and even the ancient heathen nations, all gave the tenth, rather than some other proportion, it must have been recognized as:—The Law of God for all time! Binding 500 years before the Jews, binding upon the Jews, why not binding now?

This law has never been repealed. There is nothing in the New Testament to indicate that it was to be discontinued, while it is repeatedly mentioned approvingly.

Paul taught proportionate giving, to the church at Corinth; this church was also taught by Aquila, Priscilla and Crispus, all devout Jews, and well versed in Old Testament scriptures, therefore in the absence of any instruction to the contrary, the reasonable inference is that the proportion referred to by Paul and given by the Corinthians was one tenth.

It may be noted that Christ's method of teaching was not to give specific commands, but to inculcate great principles. For example; There is no specific command in Christ's teaching concerning slavery, or against strong drink, and other evils, but the general tone of His teaching is against such evils. Yet in speaking to the Scribes and Pharisees about tithing, etc., in Matt. 23:23, He expressly says: "These things ought ye to have done and not to leave the other undone." In other words, He says that they ought to tithe.

In the seventh chapter of Hebrews it is said that the sons of Levi received tithes, but it also says: "He whose descent is not counted from them received tithes" (verse 6); now the third verse says: "This one was made like unto the Son of God." That is, the one here mentioned as receiving tithes, namely, Melchizedek, represented Christ, rather than the Jewish dispensation, and so is the same as to say that Christ Himself received the tithe. It should be noticed that in verse 8 it is stated that not only did men that die receive tithes, but He that liveth, that is, that Christ received tithes; and in the 9th verse it is shown that even Levi in Abraham paid tithe to Christ. Hence, we see that the Divine command to tithe is older than either the Christian, or the Jewish dispensation, and so applies equally to both. Really the tithe seems to be an institution of Christ, rather than a part of the Jewish rites, since, before the nation existed, Christ received the tithe in the person of Melchizedek.

It is a reproach upon Christianity that both the Heathen and the Jew spend more on their religion than the Christian spends on his. Surely we should give as much under grace as the Jew gave under the law. But we should not stop with the tenth. This is only the starting point.—Rev. W. E. Robertson.

(Continued next week)

One of the Fountain Pens listed on front page of Baptist Record would make a nice Christmas gift for some friend or loved one. Send us a club of subscriptions and secure one of them.

for your people to read.

5. Why not have a list of certain members who shall—one each week—select what he or she considers the most interesting contribution in the paper for that week, and let that contribution be announced on Sunday.

Consider the difference in the probability of growth of two churches,—one of which has its denominational periodical crossing the threshold of its members every week, and its pastor frequently emphasizing its value, and the other church having no such weekly messenger.

A pastor, with his church paper entering his homes each week, may let the usefulness of the paper among his members die because of his utter indifference, or he may grapple the situation and put into it some dynamite.—H.

Mississippi Woman's Missionary Union

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GONE HOME

Olive Edens has Gone Home. Just three weeks ago the press brought the news that she was on her way from her much loved mission field in Africa. Her brother met her in New York on November 18th; came with her to Johns Hopkins for an examination, then to the home in Ashland, Ky. She did not bide with her family long. It was first thought she might remain for a few months; but on Thanksgiving's morning her beautiful spirit wended its flight to the Land of Eternal Rest and Peace.

Olive sailed for Africa on April 22, 1916; and from that goodly day to the time of her passing, she gave her all to her Lord as a Missionary. Her comrades say she was a great missionary. There is not a doubt that she made up in service what she lacked in long years; for had she lived till the sixth of this coming January she would have been just forty-four.

"Blessed are the dead who die in the Lord."

We are more than grateful for the calls that are coming for names of our aged ministers and widows. These same will receive gifts of some sort that will bring joy. Some will send boxes of clothing; some bed covers; some checks and some boxes of canned goods. We still have the names of others not yet remembered. Please call for them.

My dear Miss Lackey:

Would you please put a little notice on our page urging anyone who has nuts or canned fruit to make a contribution to the Training School at this time, if possible? Last year when the report was made from Mississippi a good many of such things had been sent in and I do hope that we can respond as well this year. Ask them to address all contributions to 334 Broadway, Louisville, Ky.

With best wishes, I am,

Mrs. J. L. Johnson.

FROM MRS. McCORMICK

Iwo, Nigeria.

My dear Friends:—

I shall try to write you at least one letter a month, for I do appreciate the fact that you are interested in your work out here and would like to keep up with what is going on and keep in touch with things generally so that you can better work and pray with us for the good of the work. Needless to say, I shall have to figure to get it in. I will not dwell upon that, though you can imagine that a mother with two children and nothing but the house to look after might be subject to interruptions and even days may slip by before she can get back to unfinished work.

Today I should like to tell you more of our new dispensary, for it is such a pleasure to be in it and to have a place to work, that even though I have told you of different parts of it at different times, I want to tell you more of it just now. You have had such a vital part in the building of it that it is really the fruits of several years of your labor.

The whole frame and walls are made of mud which has been puddled and worked like clay. This is built up by courses about two feet at a time and allowed to dry for several days before another course is added. This work has to be done during the dry season, for if the rains come before the roof is on it washes the walls down. However, after it has really hardened it will

stand quite a bit of hard rain. The native houses, for instance, are built of mud and are not protected on the outside by a concrete covering as are ours, but theirs are very low and the grass roofs hang low over them, protecting them from much of the storm. Then, too, they do not expect their houses to last very long, while ours last indefinitely. One of our houses built by Mr. Bowen is now 75 years old.

Our dispensary to all appearances is a solid concrete structure, with a porch on three sides and with a corrugated iron roof. It is not just a temporary building. It is here to stay, representing to the people here, in all their squalid surroundings, the Gospel of Health. It is in absolute contrast to everything they have ever known. Its attractive exterior, with flowers and broad sweeping lawn of closely mowed grass is the antithesis of the grounds about their homes, which can only be reached by walking single file through high grass or weeds, over a path that is one minute straight on the side of a bank, and another is a washed out ditch; winding here to miss a stone in the way and there to miss a clump of weeds. While the actual compounds or door yards are barren of all vegetation, there is not even a sprig of grass in sight for, of course, this is well kept by the scavenger, Mr. Goat, and in very High Class compounds this champion yard man may be assisted by Mr. Vulture. The king here, for instance, has a white vulture which hops about his feet like a pet chicken. These two notables, the Goat and the Vulture are most indispensable sanitary officers, but I would hardly recommend them instead of your garbage and sewerage system.

Also on the outside of our dispensary one will see a water tank in the making, one which is built high so that a pipe can take the water into the dispensary, this instead of the clay pots that sit about their yards, uncovered, filled with water from a filthy brook where people are bathing, washing their clothes; which even in the rainy season is thick with dirt, teeming with malarial and yellow mosquito larvae and with the guinea worm eggs which cause so much suffering and deformity of limbs.

And within the building there is the large, light, well ventilated treatment room. One whole side is glass windows, yes and they will go all the way up out of sight so that we can have all the air we want and if there is too much rain or breeze we can close them down and still work without lighting a lantern. Then there are three doors all high and wide, no stooping down to crawl in. There are clothes and towels to use, not necessary to run out and get a handful of grass and leaves if one needs a handkerchief or wants to wipe up the floor. And joy of joys to us though I do not know that they are especially impressed with the fact, but the floor is concrete, not dirt. Obviously, the latter has many disadvantages, the outstanding one in my mind is the dressing of manure which must be rubbed into the floor every week to keep it dust-free and to kill the jiggers and other insects which live in dirt. It is like the Saturday scrubbing and scouring. Every good housekeeper performs this polishing of the floors diligently. Is there any wonder that babies sleeping on thin mats on these floors so frequently die of tetanus, and have many intestinal parasites?

There is a clean little gown to put on the sick baby. Not only clean but snowy white, and a

clean sheet to wrap it in. Yes clean! How ridiculous to put clean clothes on a sick person. Why, the native custom is to wear the oldest and dirtiest clothes they can find if they are not feeling well and even those who ordinarily take daily baths will not think of bathing until they are well. And so that is the way they do their children too. A sick baby is a horrible sight when they bring it in for it has been neglected. So you can see why it is all so wonderful to them because it is all so different from their own surroundings and customs.

This all serves as an example of the difference in their inner lives too, dominated by fears and superstitions which we cannot even begin to understand. Sometimes we think we have gotten to the bottom of a thing and understand their thinking and customs regarding a certain subject and we find that we were just on the surface. It is difficult even for those who have spent a life time out here to understand the hold that heathenism has on them. For instance, a mother's baby is desperately ill and she should take it to the hospital to the doctor, but she cannot do it. Why? Well a thousand and one reasons are given. Everything they could think of was given first before the real truth finally came out. Why, it is the native custom for a woman to remain in her house three months after her husband dies and not go out at all. If the baby happens to be sick, then the baby may die, but that mother cannot leave the house. Here is a woman very ill. She cannot come to the hospital, because it is the Mohammedan custom for one of the wives to stay in seclusion, no one must see her except the husband. Not much excitement being a favorite wife, is there? Here is a little baby with two iron anklets on. Let's remove them, they are hurting the baby. No, no, you are told. The baby's mother dies and she returned every night and tried to take the baby with her and the baby cried constantly until they got the witch doctor to put them on. Of course, the baby was hungry. But they assure me that the baby did not cry any more after they put the anklets on.

You see, our task is a mighty one. It covers every phase of their lives. The only cure is Christ in their hearts. He alone can cleanse and regenerate their lives. Out here one can actually witness the work of regeneration.

Your privileged friend,

Mrs. H. P. McCormick.

—BR—

Burleson College in Texas has been compelled to close its doors, Dec. 5.

—BR—

There were 106 added to the church at Ada, Okla., in a recent meeting in which Pastor C. C. Morris did his own preaching. Seventy-nine were baptized.

—BR—

Pastor W. C. McGill reports a good meeting at Neely, where he was assisted by brother W. A. Green of Meadville. There were five additions to the church. Brother Green was back at home with these people.

—BR—

Dr. L. J. Bristow, superintendent of the Southern Baptist Hospital, withdrew his resignation at the request of members of the Commission. The Commission will meet in New Orleans on Dec. 9. The bankers with whom the Hospital has done business since its beginning are anxious for Dr. Bristow to remain at his post.

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East Mississippi Department

By R. L. Breland

Birthdays

Yes, they will come with almost
painful regularity, especially when
one is older than he once was. It
seems that as one vanishes out of
sight over the hill the next one
shows itself out in front. This did
not always be so. Well do I remem-
ber when it seemed that birthdays
and Christmas would never come,
especially the latter. We children
seldom saw apples or candy except
on Christmas, and so we longed and
wished for Christmas to come; but
how slow the time rolled round.
Now, however, they scarcely get out
of sight of each other. I wonder
sometimes why this difference. They
say that the years are no shorter
than formerly. Then why this
change? Alas they tell us that it
is old age. But that can hardly be,
for I am just a boy yet. Old Time
says that I have been here several
years, but my feelings tell me that
much of the sap of boyhood still
runs up and down my spinal column.

I have had two birthdays the past
few days: one my physical birthday
and the other my ministerial birth-
day. On November 25th I was—
well, the public does not care how
old I am—and on the 28th of the
month I had been an ordained min-
ister for 23 years. Many changes
have come in the old world since
the first one of the two events trans-
pired and quite a few since the lat-
ter one. Milady gave me a surprise
birthday dinner on the 25th, invited
in a number of my friends and
neighbors and we had a jolly good
time together for an hour or so, eat-
ing and talking—mostly eating, for
the better-half had actually pro-
cured somehow a fine supply of
chicken, 'possum, ham, cake, and
other ingredients to make it appe-
tizing and the visitors seemed to
relish it. Quite a number of pres-
ents came in, and with these and the
fine things said I began to feel that
they were talking about the wrong
fellow. However, I enjoyed it. We
all like to be talked good about
though we know most of it is not
perfectly true.

As we celebrated this birthday,
my mind ran back down the annals

of time and I beheld a log cottage
beside the old Jackson Stage Road
in Neshoba County. In it lived a
middle aged man and woman and
a number of children, some of them
were grown up. Snow was on the
ground that 25th of November I am
told, and it was Friday. A little
boy was born, the last to be born
to this couple and the last of eleven.
As I looked farther down the years
I remembered many happy days in
this humble home of a humble coun-
try preacher. Hard times hit the
home, but love was there and we
boys and girls had happy hours to-
gether. But Time sped on and these
children and also the parents grew
older. One by one they began to
drop out of life. Now only three
of that happy home are this side the
mystic river. Pleasant memories
swept over my soul as I lived over
the days of childhood, but then I
was made sad when I came again to
the present reality.

Then I thought again of the
Thanksgiving day when I came into
the ministry. It was back at Phila-
delphia, in the former Baptist
Church house. Friends and associ-
ates came together and the solemn
performance was gone through with
that set me apart for the work of
preaching His blessed word. Many
of the faces that looked on that day
have long been hidden behind a
mound of clay. The preachers were
Eld. E. J. Hill, pastor, Eld. J. E.
Chapman, Eld. R. L. Herrington,
and Eld. W. H. Evans. Bro. Her-
rington is gone and the others have
grown older. Many joys have been
mine since that day, but many sor-
rows also have come. My children
three have gone out into the world
and are scattered from New York
via Kentucky to Mississippi. I can
just wait and hope that the Lord
will bless us all and that I may be
permitted to do several years' work
for my blessed Savior yet.

Notes and Comments

The North Carrollton Baptist
Church is now on the honor roll by
putting The Baptist Record in ninety
per cent of the homes of the church.
This can be done in any church
where the pastor will lead out, I
think.

Rev. Earl Brooks, a Mississippi
boy, now of Maywood, Mo., where
he has been pastor for a number of
years, could be induced to come back
to our state as pastor. He is a good
preacher and pastor.

The W. M. S. of North Carrollton
Baptist Church, assisted by the Sun-
day School, has paid for a piano
and a heater for the church this
year. These women and young peo-
ple are workers. Bro. T. M. Stepp
is Superintendent of the Sunday
School and Mrs. H. C. Colvin is
president of the W. M. S.

Rev. F. L. Lummus is Superin-
tendent of the Pittsboro High School
and seems to be in favor with the
patrons. He was formerly pastor
of Carrollton and other Baptist
churches. He is a good preacher as
well as teacher.

One of our good deacons of Cof-
feeville Baptist Church, Bro. J. F.
Provine, has been suffering with an
infected eye for some time, but
seems to be improving. He has

been Superintendent of the Cof-
feeville Baptist Sunday School for a
third of a century or more. He is
the older brother of Dr. J. W. Pro-
vine, President of Mississippi College.

Thanksgiving has come and gone
once more. Few people recognize it
in a worshipful way. Even our
schools look upon it as a day of
sports and give it over to ball games
and such like frivolity. Many take
it for hunting and visiting, and turn
away from the house of God to ren-
der unto Him due reverence for His
goodness. The crowd at church is
irreverently small. It is small won-
der that our crops are short, the
prices low and banks are going out
of business all over the country.
We have not yet learned where our
prosperity comes from. There must
be a change or the worst is yet to
come.

I am now reading The Popular
History of the Baptists of Missis-
sippi, so well written by Rev. J. L.
Boyd, Pickens, Miss. It is quite
interesting and informing. Send
him \$2.50 and get a copy of it and
be a better Baptist by so doing. He
invites friendly criticism so that he
may write even a better history next
time.

SPARK PLUGS R. D. Davidson

It is easy to get rich quick pro-
vided you can find enough people
willing to take a chance on getting
poor quick.

The modern idea seems to be to
get married and live whoopeely ever
afterward.

Signals help. When the woman
driver in front holds out her hand
you know she's going to do one of
three things.

We used to go to the country to
find nuts. Now they are found in
greatest abundance in our cities.

It is said, "a barking dog never
bites," but heaven only knows what
he will do when he stops barking.

Chicago is where they discover
more crimes and fewer criminals
than anywhere else in the world.

The reason some love lorn motor-
ists don't use both hands is because
they are afraid to let go the steer-
ing wheel with the other hand.

The diet sharps tell us that to
live long that we must subsist upon
fish, carrots and spinach. And they
call that living.

Something we never could under-
stand about a real-estate man is
why he doesn't hold it and make the
money himself.

We are the generation that the
last generation said was going to
hell.

Another aid to longevity is the
fact that the good die young.

It often happens that the flower
of the family is a blooming idiot.

The radio has worked one great
advantage to apartment-dwellers. It
has furnished more clothes lines on
the roof.

LIQUOR DRINK DECLINES

The Bureau of Prohibition of the
United States Department of Justice
punctures the widely heralded state-
ment that "there is more drinking
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the situation that has been made by
two of the best skilled men in the

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Department charged with the duty
of making a "scholarly and unbiased
effort to find the truth concerning
possible production," it has been
definitely ascertained that the con-
sumption of alcoholic beverages dur-
ing 1930 averages .602 gallons per
capita. In 1914 when a tax was col-
lected upon all liquors manufactured
for consumption, and excluding all
illegal sources, the official govern-
ment figures show that consumption
was 1.705 gallons per capita. If
these figures are correct, and Di-
rector of Prohibition Woodcock, at
Washington, says they are, then
liquor drinking is actually about
one-third of what it was before the
passage of the Volstead Act.

In the statement made by the of-
ficials it is admitted that it is not
scientifically possible to ascertain
the exact amount of alcoholic bev-
erage consumed, but a fairly close
estimate can be made of the amount
that might be produced by survey-
ing the production of those com-
modities from which liquor is made,
accounting that the balance could
be converted into alcoholic bev-
erages.—Clarion-Ledger.

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The Sunday School Department

SUNDAY SCHOOL LESSON

Dec. 7, 1930

Stephen, (An Early Interpreter of Christianity), Acts 6:1 to 7:60.

Golden Text: They chose Stephen, a man full of faith and of the Holy Spirit, Acts 6:5.

(From Points for Emphasis by H. C. Moore.)

1. The First Deacon fulfilled a ministry as fearless as it was faithful. Notice: (1) His deaconship was vastly fruitful. He and his colleagues were so attentive to the business and benevolence of the church that the apostles preached with unusual power. The word of God therefore increased in its outreach and impress. In consequence there was a great ingathering through special evangelistic effort. Most remarkable of all, a great company of priests accepted Christ and were obedient to the faith. (2) His power was manifest in the great wonders and miracles which he did among the people. This aroused opposition. (3) His disputation in the synagogues of foreign Jews resident in Jerusalem aroused general interest and deepened hostility. His triumph over his opponents was complete. They were utterly unable to resist the wisdom and the spirit by which he spoke. They determined therefore to defeat him in another way.

The bribed and prompted accusers of Stephen declared he had spoken blasphemy against Moses and against God. His arrest immediately followed, for the people were now stirred up against him. His arraignment before the Sanhedrin took place immediately and the charges were repeated.

2. The First Martyr closed his career in a tempest of hate. The judicial inquiry by the high priest as to the truth of the charges was followed by the defense of Stephen in which he reviewed Jewish history as connected with Abraham, Joseph, Moses and David. The impatience or opposition of the court caused Stephen to declare that the Sanhedrin were resisting the Holy Spirit, were imitators of their persecuting fathers, were themselves murderers of the Just One, and were disobedient to their own law. Then came the climax: (1) The convicted hearers were cut to the heart by Stephen's defense and "they gnashed on him with their teeth." (2) The revealed Lord was clear before the eyes of uplooking Stephen who, full of the Holy Spirit, "saw the glory of God, and Jesus standing on the right hand of God." (3) The stoning mob, excited by Stephen's declaration, crying out in confusion, stopping their ears, ran rudely upon Stephen, dragged and thrust him outside the city, and determined at once to put him to death. (4) The approving Saul, possibly a member of the Sanhedrin, perhaps a disputant with Stephen in the synagogue, certainly an avowed enemy of the infant church cared for the outer garments of the false witnesses who stripped themselves in order

to hurl the volley of stones upon their victim. (5) The dying Stephen suffered martyrdom like the hero he was: He called upon God, he committed himself to God, he prayed for his enemies, and he "fell asleep." (6) The lamented martyr received honorable interment, for "devout men carried Stephen to his burial, and made great lamentation over him." (7) The persecuted church was scattered abroad into all parts of Judea and Samaria.

WHAT WILL SOUTHERN BAPTISTS DO?

Ninety-nine per cent of all Israel's trouble was caused from turning away from God's Word, and following after strange religion.

It is not so noticeable in the days of Moses and Joshua; but after Joshua died the first thing we find happening was that the people ignored God's instructions and made league with the people that God ordered them to exterminate. Lo, the angel of the Lord visited them and among other things said: "Their gods shall be a snare unto you". And it was so; for when they began to mix and mingle with those wicked people it wasn't long until they absorbed their religion and trouble began. Reading through the book of the Judges we find that thirteen times—covering a period of about three centuries—the children of Israel forsook the Book of God turning aside after strange religion. And thirteen times they came to a spiritual drought. But when their trouble would overcome them they would turn to God calling mightily upon Him and He would raise up a man to judge them and deliver them from their enemies. After this they clamored for a king, and God gave them a king under whose leadership they were progressing nicely until their king forsook the Book, rebelling against God's commandments, and trouble started again.

After a while David was made king and he was a man after God's own heart and was true to the Book and would not tolerate strange religion for one moment; so the people prospered.

Then Solomon entered the kingdom in its zenith of power and glory. All went well until Solomon began to compromise with the strange religion of his many wives, and trouble started again. Yet for David's sake God did not bring the trouble on them until after Solomon's death. After Rehoboam ascended the throne the kingdom was rent from him. Ten of the twelve tribes rebelled and formed the northern kingdom under Jeroboam, one of Solomon's servants. Then Jeroboam through fear that his people would turn back to Rehoboam if allowed to go to Jerusalem to worship turned aside from the Book and began to build altars contrary to the teachings of the Book, and then trouble began again.

As we read through the Kings and Chronicles we find that ninety-nine per cent of all their troubles

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was caused from turning aside from the Book, embracing strange religion.

Finally Israel was dispersed and Juda quickly followed them. Why? Because they failed to let the Book be their authority in religion. Then after about four centuries of all kinds of trouble the Lord came. Idolatry seemed to have been depressed, but tradition had become their guide and they had forsaken the text of the Book. If they had been true and loyal to the old Book they would have easily seen that Jesus was the Christ. But by having forsaken the Book their eyes were blinded, and they killed the Prince of Life. Then after the death, burial, resurrection, and ascension of Christ, the Holy Spirit was shed forth on the Apostles according to the prophesy of the old Book. And when on the day of Pentecost after they were filled with the Holy Spirit they began to preach the gospel of Christ, quoting freely from the old Book. Many of the Jews were saved but as a nation they continued to rebel against the Book and in A.D. 70 they were driven again from their land and country, and scattered among all the nations of the earth.

The Apostles turned to the Gentiles. Churches were organized and Christianity grew in leaps and bounds until about the second or third century. Then they began to depart from the old Book again and Roman Catholicism, the greatest enemy that the Book has ever had, began to grow. But all along God has reserved a remnant according to the election of grace and so, time and again through the leadership of such men as Wickliff, Huss, Knox, Luther, Calvin and others who were faithful and loyal to the old Book, revivals came.

Then, when our fathers who were true to the Book began to settle in America, true Christianity began to grow again by leaps and bounds. But alas! strange religion began to arise under the guise of Protestantism forsaking the old Book until our religion of today in America has become a Babel of confusion. Then finally, German rationalism began to steal its way into our educational institutions, then into our denominational schools. Modernism lifted up its slimy head forsaking the old Book. It has divided the Canadian Baptists, has full control of the Northern Baptist Convention and is stealing its way into the Southland. What will Southern Baptists do with it, and what will we do with the Book?

—J. E. Heath.

CLEVELAND

Sunday was a Red etter Day in the history of the First Baptist Church. Dr. W. E. Sallee, the Home Secretary of the Foreign Mission Board, spoke to a crowded house at the 11 o'clock hour, and Miss Ethel McConnell, South-wide Secretary of the Baptist Student Work, spoke at

the evening hour. The inspiration and blessing of this day abide with us, nerving us to greater endeavor and leading us to real sacrifice for Christ. Dr. Sallee moved our hearts with his mighty appeal for the Christless millions who still wait for the Gospel message. Truly, Dr. Sallee has come to Israel for just such a time as this.

While Miss McConnell's work is primarily among students, her message has vital significance for every Christian. Our church people heard her with much joy. The work among the Baptist students at the college is just getting under way this session, and Miss McConnell's visit at this time is particularly valuable, suggesting ways and means by which various promotional activities may be initiated. There are 139 Baptist students in the College, and many of them are entering with much enthusiasm into the plans of the church. Pray for us.

—I. D. Eavenson.

HOME MADE LYRICS

By Uncle John

Mile Posts

I RECKON it's a subject that's as old as mortal man—and, has held its sheer of interest ever since the world began; I imagine its importance in the average feller's life, would rank up to the level of his children or his wife. . . .

The birthday is a blessin' with its mixtry of regrets; for, the more we would ignore 'em, gosh, the more a feller gets. . . . It's hard to understand it—but, when sands of life run low, we'd gladly overlook 'em, as we pray to have 'em grow!

Aunt Sally Tuggle hates 'em as she would a pestilence; by the almanick she's fifty-nine,—but that ain't evidence. . . . She's clean forsook her birthdays—an' her friends is glad to note, she's past sixteen—not married none—an' old enough to vote.

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Carrol Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres.
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

A. & M. NEWS

Our outstanding meeting this week was a special call meeting on Wednesday for consecration and prayer during the time of Miss Irene Ward's talk in the interest of student secretaries and the student work on the college campuses of Mississippi. The students at A. & M. have no student secretary, but Miss Ward has helped us so much—and we are near enough to M. S. C. W. to note the work done there. Certainly we fully appreciate the value of a student secretary. It is our earnest prayer that the Baptist people of Mississippi may see the importance of student work, and if mere printed matter cannot convince them, let them write any B. S. U. member of any school which has a student secretary.

Our regular weekly meeting of the B. S. U. Council was moved this week on account of the Lyceum program here Friday night presenting Dr. Tehyi Hsieh, styled the Roosevelt of China. He lectured on China, giving a very informative talk. He proved to be one of the most interesting and capable lecturers who has been here in several years.

With everything considered our B. Y. P. U. and Sunday School work is progressing rapidly and by next week we hope to have several real important things to say about that.

HIGHLIGHTS OF M. S. C. W.

Company and then more company! M. S. C. W. has felt like real proverbial Southern hostess during the past week. It all began Wednesday just before noon when Dr. Eugene Sallee, secretary of the Foreign Mission Board, dropped in to see us over at the Workshop. In spite of over 26 years of service over in far-away China and a great labor he has already done for the Foreign Mission Board, we found that Dr. Sallee has not forgotten the fun one has in getting party invitations. From the time he arrived until noon, he was kept busy meeting the many "members of the navy force" who were constantly dropping in and in addressing cards for a B. Y. P. U. party scheduled for Wednesday night.

At twelve o'clock Dr. Sallee spoke to us on the student work and the lives of the students in China. Every detail was interesting as well as informative of the work being carried forward on that field of our foreign mission work. We were especially interested in the story of a Chinese youth who became educated in the Baptist schools, came to Peabody last summer for his Ph.D. degree, and now plans to go back to China to devote his life to Chinese youth in an earnest effort to make his native land Christian.

At the noon-day prayer meeting, we heard a delightful talk on the

bright side of the missionary's life—his home, his garden, the friendships he cultivated, his little pet luxuries, and his love of his help-meet—a very sweet little lady, Mrs. Sallee. We hung on his every word and hated to see the time come for him to leave us to go to the church in town.

Another, to us, very important guest was on our campus Friday. Owen Cooper, Leland, Mississippi, one of our dearly beloved B. S. U. Alumnae from Mississippi, came to visit us. He led in the noon-day program of prayer with a very simple, convincing talk on keeping contact with God. Those of you who know Mr. Cooper know, too, that his speaking voice and the Christian light shining from his eyes carry an equal power witnessing the majesty of the Master whom he is so faithfully serving.

Last, our visitors for the weekend, W. O. Vaught, State B. S. U. president, and W. F. Bond, Mississippi College, were with us. We especially enjoyed the noon-day prayer meeting and the program of the afternoon with them. It was indeed considered a great honor to have our new B. S. U. president with us to confer about state and local work. We feel that we have a consecrated man on the job in W. O. Vaught.

In spite of the many campus attractions—Thanksgiving, home-coming week, make-up classes, and worlds of company—the B. Y. P. U. staged a rousing successful party over at the Workshop Wednesday evening. The old sawdust room took on quite a festive air. From an unassuming little sawdust room, it was transformed in one single afternoon to a pretty little Chinese garden with lanterns hung about here and there, and real little Chinese ladies to entertain the guests. After two or three hours of real fun and enjoyment in some brand new games, we felt just as if we were emerging from Chinatown.

For our Thanksgiving service this year, we arose at 5:30 Thursday morning and walked down to the First Baptist Church for a quiet little prayer service. There was no definite program carried out. Quietly every one gathered and knelt on the platform back of the pulpit. As we watched the sun begin, as it rose, to light up the beautiful memorial window in the back of the church, we sang songs of praise and thanksgiving. Then after an interval of calm and quiet, we solemnly prayed our individual prayers of Thanksgiving. I don't think I have ever been in a more impressive service than that one was.

M. S. C. W. is looking forward with a great deal of pleasure to the coming of Dr. John L. Hill in the

near future. Those who know him are especially anxious to renew the acquaintance made with him in Atlanta or on his former visit to M. S. C. W.

We, along with the local church, are indeed glad to know that the state Convention has voted to come to Columbus for its next meeting. We cordially invite each and every one who shall attend that Convention to make a visit out at the college, and please don't slight the Workshop. Then you'll know why we love that little green house and that sweet little lady who we can always find over there.

S. T. C. NEWS

Students at State Teachers College, Hattiesburg, will not soon forget the visit of Miss Ethel McConnell, Southwide traveling secretary, to their campus the week of November 18. Besides teaching a course in the B. S. U. Book of Methods, she had conferences with a number of students, among them nearly all the Council members, and as a result increased interest in the B. S. U. program is already noted.

One night during the week Miss McConnell was the guest of the Baptist girls at a "pallet party" in Hattiesburg Hall. A handkerchief shower and a gift hunt were two of the surprise features of the evening's fun. It has been a long time since there has come to the campus a visitor more universally liked than Miss "Dick" McConnell. Our only regret is that her visits are necessarily so far apart.

B. Y. P. U. Training School

Members of the six B. Y. P. U.'s are eagerly looking forward to the annual B. Y. P. U. Training School the week of December 1. Mr. Wilds will teach "Senior Administration" and Miss Durscherl "The Plan of Salvation." An average attendance of at least 75 for the week is the goal set by Miss Grace Hooker, Director, and the B. Y. P. U. presidents.

State Teachers College, Hattiesburg, Miss.

B. S. U. Cottage Started

Work has been started on the B. S. U. Cottage, which is being erected on the block just below the Robinson apartment house, and which will be quite an accomplishment for Baptists at S. T. C. B. S. U. Cottages are rather new on the college campuses, and we feel proud of the fact that we have one started. The foundation of this Cottage is nearly laid, and work is progressing rapidly. Nice donations from various faculty members, alumni, students, business men and others have been received, all of which were very much appreciated. Miss Ethel McConnell, southwide traveling secretary, was on our campus last week conducting a study course, and she was very enthusiastic over our project, making us feel that our efforts are not at all futile.

All members of the B. S. U. Council of State Teachers College were very royally entertained by the Council of Woman's College last Wednesday night, Nov. 19. The affair was christened "The University of Fun," which was indeed an appropriate name. As each "fresh-

man" entered he donned his green freshman cap, registered, took an intelligence test, and then went in for a thorough physical examination. Queerly enough, everybody had weak eyes and were required to wear glasses during the remainder of his college career, which incidentally, was all crowded into this one evening of entertainment. Other features were football games, track meets, classes, of course, after the completion of which each one was presented with his sheepskin. The affair proved to be very enjoyable.

—Reporter.

—Lucille Sikes.

FOR YOUR PARAGRAPHS

Dr. J. M. Price, professor of Religious Education in Southwestern Baptist Theological Seminary, and Rev. Herbert Gezork, former Baptist pastor in Berlin, Germany, received Ph.D. degrees from the Southern Baptist Theological Seminary, Louisville, Ky., at Missionary Day exercises November 15. Professor Price received his Th.M. degree from the Louisville Seminary in 1915 and his Th.D. from the same institution in 1919. He majored in The Psychology of Religion and his minors were Modern Theology and The Philosophy of Religion. Bro. Gezork is a graduate of the University of Berlin and the Baptist Theological Seminary of Hamburg, Germany. His major was Christian Sociology and his minors Church History and Missions.

While a handful of friends gathered around the bier of Dr. E. C. Dargan in Chicago to pay last respects to this man of God and while the Baptist Sunday School Board organization gathered for similar purposes in Nashville, faculty and students of the Southern Baptist Theological Seminary, where Dr. Dargan was an eminent professor for fifteen years, assembled at "The Beeches" in exercises honoring the memory of this sainted teacher, preacher, author and Christian statesman.

The nearly four hundred ministerial students at the Southern Baptist Theological Seminary, Louisville, Ky., recently reported that they had won 2301 souls to Christ and had given from their own resources to the Lord \$7,629.20 since the conclusion of the 1929-30 session. These results were attained in pastorates, evangelistic meetings and in the practical work program in and about Louisville.

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The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 24:
Dec. 11th.

Characteristics of Moses:
Deut. 34:10-12, Heb. 11:23-29.

Read these two passages carefully several times, then write to me what sort of a man you think Moses was, what qualities in him made him great.

Things Not Given in the Lesson

When we read the book of Genesis, and the other books that he wrote, we find there a simple strength, and quiet power that show him to have a splendid mind. He has great things to tell, the creation, the flood, etc., and he does it in a simple and natural way, never trying to put himself forward. His great characteristic was faith in God, but I will not speak more of that, as you will find it in your lesson text.

Moses was very much given to prayer. In every time of need, he immediately turned to God. He was like a son asking help from his father, and so he never asked without reply.

We must not forget the humility of Moses. He sought nothing for himself, and had no thought of his own interests. He served his people, and bore their murmurings with noble endurance and patience. Let us admire such unselfish service, and try to be more like him.

My dear Children:

I had my little trip to Water Valley last week, as I told you I expected to do, being away from home four days. The journey, with good company, was pleasant, the weather delightful, the meeting not the least bit boring, but very interesting. We stayed with a charming family, who, tho' strangers at the beginning, were good friends at the close. And then the return home, feeling, as we always do, that

East or west,
Home is best.

I saw several friends of the Children's Page, who brought cheerful messages from some of you. Wherever I go, some one speaks to me about you, and it would surprise you to know how many people, grown people, read what we children write.

Well, Thanksgiving over, the next milestone is Christmas. Don't you wonder what Santa will bring you? I hope it will be the very things you want. It's cold weather enough now, for it. I saw a tiny girl yesterday with a white coat on, and one of these fuzzy, fluffy caps—tams, are they, or berets?—and white mittens and stockings. She looked like the Spirit of Winter.

Much love from

Mrs. Lipsey.

Hazlehurst, Miss., Nov. 19, 1930.

Dear Mrs. Lipsey:

I have not forgotten you, and am still keeping up with the Bible study. I'm sorry I have not much to give these days, but my hens have not laid since July, and my father has been in bed over two months. I have a quilt I was going to quilt for the orphans for Thanksgiving, but times have been so hard I have not got it quilted. But thanks to our dear Heavenly Father, my father is up again, and my dear little niece, Jessie Mae, who has been sick, started back to school last week. With love and best wishes, and asking an interest in your prayers,

Leta Mae Lupo.

Well, you have been having a bad time, Miss Leta Mae, sure enough. But we're so glad your two sick ones are up again. We had a sick one all last week, but he is up again, too. Keep up a good heart, continue to trust in our Heavenly Father, and I hope to hear still better news soon.

Osyka, Miss., Nov. 24, 1930.

Dear Mrs. Lipsey:

We are sending 25c to be used for the orphans' fund. I have a fine bunch of Junior B. Y. P. U.'s, about 20 on roll. We have a nice little study every Sunday night. We hope to send an offering for Miss Byrd's Library fund real soon. This little offering is from the Junior B. Y. P. U.'s. Sincerely,

Mrs. Mannie Ferrell, Leader.

You are certainly doing a good work for your Juniors, Mrs. Ferrell. Thank you for the contribution, and we will look to hear from you again soon. I send each one my love.

Wesson, Miss., Nov. 26, 1930.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

Quite a time has passed since you last heard from us, but we are still at work and have a real alive and interesting Sunbeam Band here at Wesson. Have 14 enrolled and an average attendance of 10. We are enclosing a check for \$1.00 for the Orphanage children, and on the train we are sending some little picture booklets for the children. With best wishes,

Mrs. Noah Wallace, Leader.

Did the children make the picture books, Mrs. Wallace? I know the children at the Orphanage will enjoy them. We thank you so much for the money, which will go to the orphans in a day or two.

Tylertown, Miss., Nov. 17, 1930.

Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

The Sunbeam Band of Tylertown Baptist Church is sending you \$5.00 for the Orphanage. Wishing you much success in this work, we are

Mrs. H. W. Holmes, Leader.

Jimmy Nell Hinson, President.

It seems to me that this is the largest amount that has ever come from a Sunbeam Band to us. We thank you very much, and will undertake to get it to the Orphans almost immediately.

Raymond, Miss., Nov. 20, 1930.

Dear Mrs. Lipsey and Children:

It's been some time since I've written, but I want to tell you a few things I have to be thankful for this Thanksgiving: 1st, that I'm well, and able to be back in school. 2nd, I think that all of us should be so thankful that Ernest is better after going thro' with so much. So many things to be thankful for, even if Santa Claus is going to be very poor this year.

Frances and I send 50 cts. for the orphans. I have a birthday, Nov. 21st, when I will be 11 years old.

I'm going to visit my uncle near Durant on Thanksgiving Day.

Love to all, from

Donald Keith.

So much obliged to you and Frances for the money. Those are certainly good reasons, Donald, for thankfulness, and I want to tell you that I am just as thankful as I can be about them, and I am sure the children are, for they think a great deal of you. Nov. 21st is a nice time for us, too, for Dr. Lipsey and I were married on that day several years ago.

McLaurin, Miss., Nov. 26, 1930

Dear Mrs. Lipsey:

Enclosed find a check of \$2.00 for the Orphans' Home. I am glad to do something for the little orphans. I know they are in need of so many things. I am sending this as a Thanksgiving gift. We are thankful for so many things on Thanksgiving Day, and all other days. Wishing you much success in your work, With love,

Mrs. S. A. Andrews.

We are pleased, Mrs. Andrews, that you were so kind as to send this money through us, and we thank you. I'm afraid we do not always recognize God's blessings with a thank-offering. We have a good amount now to send to the Orphanage, and it is going tomorrow.

Grenada, Miss., Nov. 23, 1930.

Dear Mrs. Lipsey:

Enclosed you will find \$10.00 from the Martha Oliver B. Y. P. U., First Baptist Church, Grenada. This is our cash offering that we want to go to the Orphanage for Thanksgiving. Sincerely,

Mrs. A. N. Rayburn, Leader.

This is so fine an offering, Mrs. Rayburn, that I have not words to express our appreciation. I'll have to fall back on "Thank you, thank you". This will make our monthly offering to the Orphanage the largest we have ever had, I think. This must be a fine Union. Tell them we and the orphans are most grateful.

TULANE AND B. B. I. WIN VICTORIES

W. W. Hamilton, Baptist Bible Institute

Twenty-five thousand people sat in the rain and most of them paid two and three dollars a seat (at least \$50,000) and went wild with delight as Tulane took the football honors from Georgia with a score of 25 to 0. Four touchdowns and one goal, and a wonderfully thrilling game it must have been, at least to the home crowd.

In that same city and in the same week the Baptist Bible Institute students won victories which must have stirred the heavenly hosts to expressions of great joy. Fifty-five people were led to Christ, seven of them in one single service.

There were no street parades for B. B. I., and no uniformed bands to lead the students, and no cheering thousands to urge them on, and no \$50,000 in gate receipts. What a victory Tulane did win! What write-ups of the heroes and of the teams!

Well, somehow we like to think of the Bible Institute students and of their victories. What glorious entries were made in the Book of Life on that day, and what golden accounts the recording angel had for the heavenly chronicles! How we do thank God for the teams of Christian workers who go out every day into the highways and hedges, into the parks and markets, into the jails

and hospitals, into the missions and good-will centers. How great will be their reward and how glorious will be their crown!

WEEKLY HEALTH SUGGESTIONS

(By Felix J. Underwood,
State Health Officer)

Infectious Arthritis (Rheumatism)

Regular examinations by the dentist and regular x-ray examinations of dead teeth are very desirable for the prevention of chronic infectious arthritis—so-called rheumatism. Despite attempts at education of the public, the hygiene of the mouth is still greatly neglected by vast numbers of people. The disorders of the teeth and gums that develop in neglected mouths often lead to serious disease in other parts of the body. On the other hand, teeth and tonsils should not be indiscriminately removed. Only after thorough diagnostic study by modern methods, should any radical treatment be undertaken; for it is wrong to needlessly sacrifice any of the bodily tissues.

The chronic hypertrophic form of arthritis occurs most often in persons who have not developed good habits of personal hygiene. Dietetic indiscretions, faulty elimination by the bowels, and insufficient exercise and recreation in the open air appear to be matters of importance in the origin of this form of rheumatism.

Not only could the majority of chronic diseases of the joints be prevented if the knowledge already available were properly applied, but even after such diseases have once started, if early diagnosis were made and adequate treatment applied, the crippling could be prevented.

A family moved from the city suburbs, and were told they ought to get a watchdog to guard the premises at night. So they bought the largest dog that was for sale in the kennels of a near-by dealer.

Shortly afterwards the house was entered by burglars, who made a good haul while the dog slept. The householder went to the dealer and told him about it.

"Well, what you need now," said the dealer, "is a little dog to wake up the big dog!"—Tit-Bits.

JUSTICE REQUIRES SERVICE ANNUITY

The Service Annuity Certificates of the Relief and Annuity Board will prevent injustice to pastors and their families, injustice to churches, and injustice to communities.

A Service Annuity Certificate will prevent the injustice of permitting a pastor and his family to suffer want after he has given his life and substance in the service of the churches.

A Service Annuity Certificate for the pastor will save a church from the injustice to itself and its work of having an aged or disabled pastor to care for. We know of churches who are now unable to care for their local work as they should care for it, because they must care for a sick ex-pastor. If a pastor has a Service Annuity Certificate, he and his family do not burden the local church when sickness or old age makes it permanently impossible for him to serve.

A Service Annuity Certificate assures the community that the pastor that holds it will not, with his family, become a charge upon their charity. He and his church are providing for him and his family when he can no longer serve or when he dies, and the burden of his care or the care of his family will not fall upon the public.

For information concerning the Service Annuity Department address H. F. Vermillion, Managing Director, 1226 Athletic Club Building, Dallas, Texas.

The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

DALLAS, TEXAS

THOMAS J. WATTS, Executive Secretary

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

North Side, Jackson, Organizes B. Y. P. U.

The North Side Church in Jackson is a new church, having been organized this year with Bro. Suttle elected pastor. They started off their work in splendid way and felt that the church was not completely organized unless they had the B. Y. P. U., so two unions were organized, an Intermediate and a Senior. The General Organization was also set up. Mrs. B. S. Beeley was elected Director, Mrs. Trimm President of the Senior Union, and Mrs. J. B. Hinds Leader of the Juniors. This church gives Jackson six churches, all of which have splendid B. Y. P. U.'s.

Deer Creek Associational B. Y. P. U. Holds District Meeting in Belzoni

B. Y. P. U. Group Two of the Deer Creek Associational B. Y. P. U. met with the Belzoni Church November 9th. This was their second district meeting and it proved to be a most helpful meeting. The meeting was called to order promptly at two-thirty with Miss Gladys McElwee presiding, and the following program was rendered: Miss Moore of Arcola led the music, leading in singing "Since Jesus Came Into My Heart", "Oh How I Love Jesus" and "We Are Marching To Zion". Mr. Dennis of Greenville led in prayer. The theme for discussion was "Church and Denominational Loyalty". The following subjects were discussed: The Obligation of the B. Y. P. U. to the Church, by Miss Verlie Middleton; selection by Belzoni Band; Loyalty to Church Reflected in Daily Living, by Miss Gladys Hall; Loyalty to Christ, Mrs. James Scroggins; Pantomime, "My Faith Looks Up to Thee", Miss Georgia Mae Baker, accompanied by Miss Chaffin, piano, Miss Moore, violin, Miss Moore, vocalist; Magnifying the church, Mr. Owen Cooper. The roll call revealed the following: Hollandale 4, Greenville 5, Leland 8, Isola 9, Arcola 13, Belzoni 13; visitors 20. Each union made a report of their work and only Isola had organized another union since the last district meeting, but the other unions feel that they will be able to report this extension work at the next meeting. At the invitation of Belzoni a good crowd from the Indianola B. Y. P. U.'s was present and asked membership in the Deer Creek Associational B. Y. P. U., and invited the next district meeting to meet with them. The Leland B. Y. P. U. invited the regular meeting of the Associational B. Y. P. U. to meet with them December 14th. Refreshments were served after which everyone shook hands with someone else and the meeting was adjourned.

We are indebted to Miss Verlie Middleton for the report of this splendid meeting.

Bassfield Sets Up General Organization

The Bassfield Church has set up

the General B. Y. P. U. Organization and has elected Mr. D. L. Johnson as the Director. Mr. Johnson is capable of making the Bassfield B. Y. P. U. work as good as the best and we look forward to some good reports from them. They have three good unions now, all doing splendid work.

Pleasant Hill Member Gets Bible Readers Certificate

We are happy to report that Miss Adelia Yawn, member of the Senior B. Y. P. U. of the Pleasant Hill Church, Lincoln County, has completed two years of the Bible and is being awarded the B. Y. P. U. Bible readers certificate. Congratulations, Miss Yawn, and may your example be to others an incentive and inspiration to go and do likewise.

Leaf B. Y. P. U. Studies the Bible

A rather unusual study course was been held in the Leaf B. Y. P. U., when a number of the members came together and studied the three books of the Bible, Esther, Ruth and Jonah. They not only met for study but at the close of the study an examination was given with ten taking and passing the examination. We are indebted to Mrs. R. W. Daughdrill for the report.

B. Y. P. U.'s Boosting the Southwide Sunday School Conference

Co-operation is the middle name of Mississippi B. Y. P. U., and we are doing our best to help make the Southwide Sunday School Conference meeting in Jackson, Miss., January 13-16 the best of the four that have been held. Every B. Y. P. U. member that possibly can will be there to enjoy the blessing of the meeting, and we will all be boosters for this meeting. We want Mississippi to have her full quota of 1,500; we will in all probability have more than that and will if all boosters boost like we boosters are going to boost. REMEMBER! we will not have the State S. S. and B. Y. P. U. Convention in March, called off in favor of this Southwide meeting of our Sunday School workers. PLAN TO GO TO JACKSON.

Adaton Reorganizes

Miss Roxie Clardy reports the reorganization of the Senior B. Y. P. U. at Adaton Church. They are holding their meetings in the home of Miss Clardy except for an occasional meeting in the church; this seems to be the best plan and the results are gratifying. We are glad to see this work re-started and feel sure we will be able to report from time to time some good work from them.

Nora Smith Memorial Church Completes B. Y. P. U. Organization

The Nora Smith Memorial Church near Drew reports a new Senior B. Y. P. U. and a Story Hour added to their B. Y. P. U. work. The church already has a Junior and Intermediate union plus an Adult union and now with the Senior union and

the story hour they have the complete organization. We congratulate the church on this progressive step. Mr. R. T. Strickland is the efficient Director of the B. Y. P. U. and things move forward when he is leading.

Associational B. Y. P. U. Programs for the first three months of 1931 will be ready for distribution within a week and will be mailed to all associational B. Y. P. U. presidents. We hope that all of our Associational B. Y. P. U.'s will launch their work on a monthly meeting basis for the new year.

PICKENS SR. B. Y. P. U.

Since its organization Oct. 12 the Senior Union of Pickens Baptist Church, which includes Intermediate age (there being so few here), has grown in membership from 16 (or actually 12, as some drafted failed to enlist), to 29, with an average attendance approximately 90.

A number of out of town workers have favored us with talks. The programs are well rendered, although not entirely quarterless.

To date the Secretary reports the union as meeting the Standard requirements on giving and daily Bible reading. President A. M. Lawrence has stressed promptness.

During November groups contested in attendance of members and prospects. Competition was keen but both teams could not win. Result declares a social for the lucky ones.

Miss Julia Mitchell has been made vice-president, Miss Nelma Johnson finding it impossible to serve. Josephine Anderson is the union's lively chorister. Special music for every meeting is now to be featured.

A delegation will represent Pickens Sunday in Durant at the call meeting for county leaders.

Monthly program planning meeting was held Sunday, Nov. 30, in the church after the regular meeting. Time of quarterly business meeting will be announced soon.

Special tithing songs were used Sunday night in the missionary program following a talk on tithing by one of the members.

The union is now receiving our B. Y. P. U. Magazine and will avail itself of material therein in future programs.

Pickens Church not only supplies materials but also finances the social life of the B. Y. P. U., the ideal plan!

Adults over town are considerate in providing conveyance for younger persons desiring to attend.

"The Declaration of Independence closes with this paragraph: 'And for the support of this declaration; with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.' There were fifty-six signers and all American born but eight. Every one died without stain upon his honor or his character. There were five physicians, thirty lawyers, seven farmers, eight merchants, two mechanics, one shoemaker and one printer. These men represented the leadership of this new republic."—Church Chimes, Shreveport.

Minister's Wife—"Wake up! There are burglars in the house."

Minister—"Well, what of it? Let them find out their mistake themselves."—Ex.

Experience of this Missionary Doctor Convinces Her of the Value of Vicks

"I can honestly say I think it is one of the best things I know for children's colds", writes Dr. Jeannett Beall, from China.

"I assure you", writes Dr. Jeannett Beall, of the Kathleen Mallory Hospital of the American Southern Baptist Convention at Laichowfu, Shantung, China, "Vicks is a great help to us in our work with these Chinese children. I am using it on a little child right now, and her breathing is much better since we started the croup kettle, using Vicks. This is the child in the picture standing just behind the doll—the smallest child. 'I also enclose a picture of a pair of our twins with their mother. These children were constantly having colds when they were tiny, and I always gave them a little of my Vicks. It seemed to be all they needed. Some of our patients have found out that we have a medicine that opens up the babies' breathing, and they ask for it. Just last week a mother insisted on having Vicks for her little baby. She went away happy when I gave her a little. 'I can honestly say that I think it is one of the best things I know for children's colds.'"

Vicks solves one of the vexing problems of mothers in treating the frequent colds of children, because it

avoids constant "dosing" with internal medicines—which so often upsets delicate digestions. Just rubbed on, Vicks attacks colds two ways at once: (1) Its medicated vapors, released by body heat, are breathed in direct to the irritated air-passages. (2) At the same time, it acts through the skin like a poultice or plaster, aiding the inhaled vapors to break up congestion and relieve soreness.

Every year millions of adults find that Vicks is just as effective for their own cold troubles, too.



A group of Chinese children at this Southern Baptist Mission in Shantung.

RANKIN COUNTY W. M. U.

Florence, Miss., Nov. 24.—Rankin County W. M. U. met with the Baptist Church at Pelahatchie November 20th for a mission study rally. The number of delegates from the following named churches were present: Brandon, 10; Briar Hill, 1; Clear Branch, 5; Steens Creek, 6; Star, 8; Hickory Ridge, 4; Pelahatchie, 30.

The meeting was called to order by the superintendent, Mrs. B. A. McCullough, of Florence. Devotional exercises were conducted by Mrs. Lowrey, who prayed earnestly that the opening of the Word might give light. She then read the parable of the wicked husbandman, Matt. 21:33-73. The welcome was by Mrs. Knight; response by Mrs. Orlander of Brandon; the introductory, Mrs. Wm. Reno of Hickory Ridge; the poem, "The Church", Mrs. Long, Hickory Ridge; song, "Faith of our Fathers". The study was then begun, following chapter by chapter of the book "From Jerusalem to Jerusalem", which gives a brief survey of the expansion of Christianity throughout the centuries.

Chapter one was discussed by Mrs. South of Florence. Chapter two, assigned to Briar Hill, was omitted. Chapter three, assigned to Brandon, led by Mrs. Wells, was discussed by Mesdames Ragland, Martin, Olander, and Thornton of Brandon.

Song, "The Holy City", by Mrs. Maxey, accompanied by Mrs. East. Adjournment for lunch.

The afternoon session was opened by the song "Joy to the World"; devotional by Mrs. E. Laird, who read some verses from Malachi, then commented on the book; prayer by Mrs. Albert Taylor.

Chapter four, assigned to Pelahatchie, led by Mrs. Ross and discussed by Mesdames Robbins, Prestige, Massengale and Stingley. Chapter five, assigned to Star and Barlow. Silent prayer closed by Mrs. Olander. Chapter six, assigned to Rock Bluff and Clear Branch, led by Mrs. Steen and commented on by Mesdames Byrd, Grantham, Summers, and Evans.

Business session then followed. Resolutions of thanks to the Pelahatchie members for their excellent entertainment by Mrs. W. E. Wells were adopted. Closing prayer by Mrs. Emma Laird of Florence.

The presence of the Holy Spirit pervaded the entire meeting and each member went away resolved to do more for the Master.

Mrs. B. A. McCullough, Supt.
Mrs. W. A. Rogers, Sec'y.

SPRINGFIELD

The Ladies' T. E. L. Class of the Springfield Baptist Church met at the church Saturday, Nov. 15. There was a goodly number present, although some were prevented on account of rain.

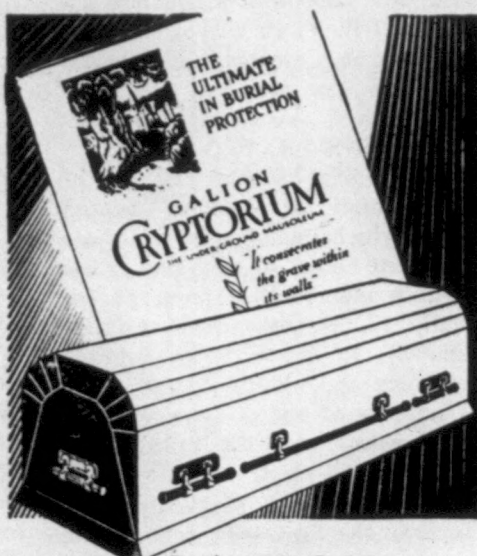
Some very interesting subjects were mentioned concerning the future. We also had some very good reports from group captains.

We have had an organized class for several months, although we have not yet reached the Standard, only lack some two or three points, and we are planning and striving to reach those by the first of the year.

We ask the prayers of the Christian people that we may do more and better work for the Master in the future than we have in the past.
—Reporter.

If the wets keep on drinking jake the U. S. will be bone-dry in a few more years.

Science has advanced to the point where one can find a chip of an ancient animal's little toe-joint and tell just how old it's mother-in-law was.



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In Memoriam

REV. J. O. BUCKLEY

On the afternoon of Sunday, November the 9th, after preaching two sermons at Wanilla, Miss., Bro. J. O. Buckley passed over the river and joined his many loved ones and friends on the other side. He left home as usual for his regular appointment for the day and had finished his day's work and started to the train to go home, when he became suddenly ill, and in less than thirty minutes he passed away and went to glory.

Bro. Buckley was born June the 28th, 1877, in Lawrence County, and died Nov. 9th, 1930, which made him at the time of his death 53 years, 4 months and 19 days old. He was married June 21, 1903, to Miss Mary Burrows of Lawrence County. To this happy union were born five children, Mrs. D. A. McGee of Lake, Miss., Truett, Carey, Lynn and Mary Lou of Prentiss, who with their mother live to mourn his death. He was baptized early in life, at Old Crooked Creek Church, where he was also licensed and ordained to preach the unsearchable riches of the gospel.

He was educated in the public schools of Lawrence County and at Mississippi College. His first pastorate was at Old Salem Church, Simpson County. He spent the 26 years of his ministry in his native territory within a few miles of where he was reared. Not many can do this. He gave his services to rural churches and conducted more funerals than any pastor in this section. He drove thousands of miles to bury the dead and did it largely at his own expense.

Bro. "Ollie", as we knew him here, was a true Christian gentleman in every respect. He daily exemplified the Christian life. He was a real and true servant of God. He was a loving and generous husband, a wise and devoted father, and a true friend and neighbor. He loved sincerely his many friends, and this loyalty together with his fine traits of character and cheery personality endeared him to all with whom he came in contact.

As a preacher he was sound and instructive. He knew nothing save the pure gospel of our Lord and Savior Jesus Christ. No one loved to preach it more than he. As a pastor, he was devoted to his people and dearly loved by them.

On Tuesday morning, November the 11th—Armistice Day—at 10 o'clock, at Bethany Church, near Prentiss, Miss., the writer, assisted by the following brethren: J. T. Dale, Collins; D. O. Horne, Monticello; C. W. Black, Shivers; B. E. Phillips, New Hebron, and Henry Fortenberry, Prentiss, conducted his funeral services and the interment was made in the Brady Cemetery nearby. Friends and relatives came in large numbers from many places to pay a last tribute. Flowers of every hue and color were by loving hands laid on his grave. It can be truly said, he was a true friend, helping every one who needed him. Many will rise to call him blessed.

May heaven's richest blessings rest upon his loved ones.

His true friend,

—J. B. Quin.

Resolutions of Respect for the Rev. J. O. Buckley

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved pastor and friend, the Rev. J. O. Buckley; and,

Whereas, we desire to express to his bereaved family our heartfelt sympathy and join the brethren whom he served elsewhere in sorrow over the passing of this good man, this faithful preacher of God's Word, this prince among men; and,

Whereas, he has served the Society Hill Baptist Church for 19 years in succession, having been called to the pastorate indefinitely and without a dissenting voice; and,

Whereas, the Rev. J. O. Buckley had so walked with us, led us, worked with us, been our loyal friend and faithful pastor for so long a time that we feel keenly his passing;

Therefore, be it resolved by the Society Hill Baptist Church, in conference, that we hereby tender our deep sympathy to his family in their sore affliction; and that we lament the loss of our pastor, our faithful friend, the one who was with us in sickness, in death, and in times of rejoicing.

Be it further resolved, that a copy of these resolutions be spread on the minutes of the Society Hill Baptist Church, a copy be given the family of the Rev. J. O. Buckley, and a copy be sent The Baptist Record for publication.

Done by order of the Society Hill Baptist Church, in conference, this the 23rd day of November, 1930.

J. M. Fortenberry (Moderator.)
E. Knox Polk (Church Clerk.)

Mrs. Alice V. Weems

Whereas, death has taken our beloved president, Mrs. Alice V. Weems; whereas we have lost one of our most devoted and useful members; therefore, be it resolved, first, that we emulate her example of fidelity and consecration to the Lord's work; second, that we ever cherish her memory; third, that as a slight token of love and appreciation, we furnish a copy of these resolutions for the minute book of the W. M. S., one for The Baptist Record, and one for the Clarke County Tribune.

Mrs. Georgia D. Phillips,
Mrs. Lucile M. Edmonds,
Committee, Shubuta W. M. S.

Resolutions of Hepzibah Baptist Church on Behalf of Rev. J. O. Buckley

Whereas, our Heavenly Father has removed from us our beloved pastor, Rev. J. O. Buckley, and we feel and realize our great loss in his going, and wish to express to his beloved family our deepest sympathy, therefore:

Be it resolved 1st, that we realize in his going we have lost not only a faithful pastor, but a real and true servant of God, a great preacher, a sympathizing shepherd, a sincere and loyal friend, and,

Be it resolved 2nd, that we desire to express our sincere appreciation of his faithful service. During the 17 years which he served our church



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as pastor, he was always ready to visit our sick and cheer them with his presence, to speak a comforting word to our sorrowing, and to lend a helping hand to our needy and helpless, and,

Be it resolved 3rd, that we realize that we shall miss his cheery presence and uplifting influence and wise counsel and the information and inspiration that always came to us from his good preaching, and also his fine leadership as our pastor, and,

Be it resolved 4th, that we express to his loved ones our deepest sympathy and assure them that we share with them the great loss of their dear loved one, for he was our loved one as well, and pray the richest blessings of God to rest upon them in this sad hour—our loss is heaven's gain, and,

Be it resolved 5th, that a copy of these resolutions be sent to his family, a copy be sent to The Baptist Record for publication, a copy be spread upon the minutes of our church records.

Done in conference this the 23rd day of November, 1930.

Fraternal submitted by the committee,

J. H. Fortenberry,
J. M. Branton,
Zollie Daniels.

—RR—

The Main Street Baptist Church, Hattiesburg, recently enjoyed the blessings of a Sunday School Clinic under the leadership of Bro. J. E. Byrd. Associated with him were E. C. Williams, Wyatt Hunter, Miss Cameron, Miss Elizabeth Cullen, Memphis, Mrs. Austin Crouch and J. N. Barnett of Nashville. They did their work in the usual fine way, and they really worked. A complete religious census was taken, which revealed large possibilities. In spite of the bad weather the crowds came, a number of representatives from the other churches in town came as well as some from the churches outside of the city limits. A number of new classes were organized and our general organization enlarged. We believe we are able to go forward in a finer way than ever before. Even now we are beginning to see the need of more room. All other phases of our church life are going along nicely.—J. A. Barnhill.

—RR—

It is uncertain whether the world has settled for a long peace, but it's a sure thing it hasn't settled for the last war.



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A WORD TO S. S. TEACHERS

To be a teacher in the Sunday School is, indeed, a rare privilege and a glorious opportunity, and Christian men and women should have an ambition to engage in its exalted and holy work. It is a type of service second only to that of preaching the gospel, and is undoubtedly the most attractive and productive form of Christian service open to busy men and women whereby they may lift up Christ and call upon lost men to accept Him as Saviour and acknowledge Him as their Lord and King.

The work of teaching a Sunday School class is a serious business, and should not be undertaken without some appreciation of the issues involved. The words in Acts, descriptive of Barnabas, "He was a good man and full of the Holy Spirit and of faith", would truly be a fitting description of a Sunday School teacher.

The teacher is a representative of Christ, an ambassador of the Lord Jesus Christ, speaking to men in Christ's stead, interpreting the Word of God to men, speaking to them of things eternal and urging them to be reconciled to God.

All teaching is done in a two-fold way, by lip and life, and unless the messages harmonize, our deeds will speak too loud for our words to be heard. The teacher's life must be honest, truthful and pure in the sight of man as well as God. A jewelry salesman excused himself to wash his soiled hands before waiting on a prospective buyer, with the apology that "soiled hands make a bad background for attractively displaying rare jewels." Just so the every day life of the Sunday School teacher must present the right sort of a background if he would make Christ attractive to men. Unless the teacher's character shall "adorn the doctrine of God" it matters not what his other qualifications may be, he is hopelessly disqualified. Unless the teacher's character is such as to witness to the value of the gospel, his message is in vain. It was said of Henry Drummond that he never preached a truth unless it could come from his own experience.

"We are the only Bible
The careless World will read;
We are the sinners' gospel,
We are the scoffers' creed;
We are the Lord's last message,
Given in deed and word;
What if the line is crooked?
What if the type is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where Sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?"

The Bible injunction for all Christians is "Be filled with the Holy Spirit." This characteristic will have its influence on both phases of our teaching. If we live in the Spirit, let us also walk in the Spirit, and the fruits of our lives shall be love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.

How can our lips reveal the truths of the Bible unless we have the Holy Spirit to direct us in our study for

Paul tells us that "God hath revealed them unto us by His Spirit for the Spirit searcheth all things. Yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God. Now, we have received not the spirit of the World but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in words which man's wisdom teacheth but which the Holy Ghost teacheth." I Cor. 2:10-14. Every intelligent man can understand the essential, practical things concerning salvation and Christian conduct.

The faith of a Sunday School teacher should be that faith that believes the truths as they are revealed to us in the Bible, that the Bible is an infallible and never failing revelation from God.

A teacher's objective should be to produce genuine Christian character within the pupil that will reveal itself in virile Christian conduct. We want to turn out informed pupils, saved pupils and stalwart and fruitful Christians. The wise teacher will strive to lead the lost pupil to an actual experience of grace, through repentance and faith that ends in regeneration. There are many types of Christians just as there are many types of men; but just as the man strong in body, brilliant in intellect and blameless in character and conduct is the ideal man, so the ideal Christian is the one who is strong in faith, hope, love and service.

Pupils should be made to know that we are saved to serve and that sincere Christian service is true greatness. "Herein is my Father glorified that Ye bear much fruit." I wonder if that teacher is a success whose pupils will not leave the class when called upon for service in other classes, because of their love for their teacher.

The teacher being the one to whom the class looks for guidance, is the key to class cooperation with the department, the entire school, and the Church. If a class is bound up in its own little shell, acting as an independent organization, irrespective of department policies, almost invariably it will be found that the teacher is not in sympathy with the program of the school. To cooperate fully with the Sunday School program that most good may be accomplished, we must be in the weekly teachers' meeting, the opening exercises of the school, in our class meetings and in all worship services of our Church.

If our Sunday School pupils are to walk in the steps of the Master, we must walk in His steps before them. If He is to be real and vital in their lives, He must be real and vital in our lives. If He is to be a friend of theirs, He must be a friend of ours. If our teaching is vital, it will apply itself to life because it comes from life. We must be religious personalities and not religious philosophers.

The teacher's challenge is the Challenge of Peter. Do we hear the voice of the Master? "Lovest thou me?" "Feed my lambs." "Lovest thou me? Feed my sheep."

And again, Lovest thou me? Feed my sheep." —Mrs. S. C. Beaty,

Calvary Baptist Church,
Jackson, Miss.

BARNABAS MET THE EMERGENCY

W. W. Hamilton, Baptist Bible
Institute, New Orleans, Louisiana

Stressful times had come to the Baptists in Jerusalem. Soul winning on the streets and in the market places and in the temple had been so successful that persecution had broken out, and a critical situation had developed. An emergency had arisen in which sacrificial giving was needed, and out of his big heart Joseph (to whom the apostles gave the nickname "Barnabas", that is "Son of Encouragement") sold a farm which he had and brought the money and gave it to meet the need.

Our Baptist cause calls today for a new Barnabas. Are there not such men and women among Southern Baptists who will help us in our present emergency, and who will forever have a new name among us because of some great sacrifice for the Lord's work? The example of Barnabas brought relief and led others to bring in gifts for the emergency.

One man and his wife wanted to appear liberal and attempted to deceive the Christian people. They claimed that they had given all, but they were lying. They agreed together to keep back part of the price. It was their own before and after the sale, but they dishonestly planned in their hearts to deceive. Ananias and Sapphira paid a terrible price for what they kept back.

Being a follower of Jesus offers a glorious opportunity for investments which bring thirty and sixty and a hundred fold. Think of it! The privilege of depositing money with God and of having it bring three thousand and six thousand and ten thousand per cent! Emergencies also test the reality of any who like Ananias and Sapphira would make a pretense of their liberality. May God save our Baptist people and our churches from keeping back part of the price! Are we as liberal as we think we are? Are we using "hard times" and "pressing obligations" as an excuse? Let us be warned by Ananias and Sapphira, and let us follow the good example of Barnabas, the "Son of Consolation".

—RR—

"Well, he saw in the paper, 'Fat Folks Reduced—\$1,' and answered it."

"Did he hear from them?"

"O, yes. It was just as advertised."

"That's good. How much was he reduced?"

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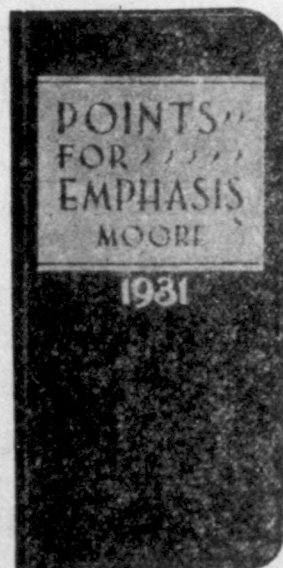
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DEUTERONOMY, 2

38 * But Jōsh'u-a the son of Nūn, which standeth before thee, he shall go in thither: "encourage him: for he shall cause Is'ra-el to inherit it.

E.C. 1491
• Num. 14.
30.
• Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.



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AND the LORD spake unto Mō-sees in the wilderness of Sī-nāi, in the tabernacle of the congre-

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